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THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK (STOCKHOLM)

Minutes of the Meeting of the Council

Fanø

August 24th - 30th, 1934

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1934-36

MINUTES OF THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK,

FANØ, DENMARK.

Friday, August 24, 1934.

An opening service was held in Nordby Church, Fanø, at 8.30 p.m., when addresses were given by Bishop Ammundsen, Pastor Jézéquel and Dr. Maas.

(It should be noted that in addition to this service, short services were held in a special room set aside for worship in the hotel each morning of the Council Meeting, the Devotions being conducted by Archbishop Stephan, Bishop Ammundsen, Pastor Sandegren, Bishop Aulén, the Rev. F. W. T. Craske, the Rev. G. F. Allen and Dr. J. H. Oldham. On Sunday, August 26, a special Service was held in Ribe Cathedral at which Bishop Westergaard and Professor Runestam preached. A special book of prayers, *Preces Oecumenicae*, was also issued and first used at this Meeting of the Council.)

Saturday, August 25, 1934.

The meeting was called to order at 9.30 a.m., with the Lord Bishop of Chichester in the Chair, at the Kurhotel, Fanø, Denmark.

The Chairman gave a welcome to the General Secretary, who had been appointed at the end of the last meeting of the Council.

Roll Call.

The General Secretary then read the following roll:

American Section:

Dr. S. Parkes CADMAN.
Dr. Frank GAVIN
Dr. E. G. HOMRIGHAUSEN
Dr. Henry Smith LEIPER
Dr. Fred P. SMITH

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(*Fraternal delegates*):	Miss Elisabeth ACHELIS
	Mr. Charles MORRIS.
British Section:	The Bishop of Chichester
	The Rev. G. F. ALLEN
	Mr. J. S. R. Boase
	The Rev. F. G. Breed
	The Rev. R. S. Cragg
	Mr. R. H. Crossman
	The Rev. H. Fort
	Canon E. H. LEWIS-CROSBY (Ireland)
	The Rev. Dr. W. S. MACGOWA
	Miss B. MURRAY
	Dr. J. H. OLDHAM
	The Rev. Dr. James PATRICK (Scotland)
	The Rev. E. A. SMITH
	The Rev. Professor N. SYKES
	The Rev. E. C. URWIN.
Continental Section:	
Austria:	Dr. Franz FISCHER
Belgium:	Pastor HOYOIS
Czechoslovakia:	Bishop OSUSKY
	Professor Hornyanszky
	Professor ZILKA.
Denmark:	Bishop Ammundsen
Finland:	Bishop VON BONSDORFF
France:	Dr. BOEGNER
	Pastor JÉZÉQUEL
Germany:	Bishop HECKEL
	Professor Hans KOCH
	Oberkirchenrat Dr. KRUMMACHER
	Professor Dr. Walter SIMONS
	Oberkirchenrat Dr. WAHL
	Professor H. D. WENDLAND.
Hungary:	Pastor J. DE FERENCZ.
Latvia:	Archbishop GRÜNBERG.
Norway:	Professor Lyder BRUN
Poland:	Generalsuperintendent Dr. BLAU
Sweden:	Bishop AULÉN
	Professor RUNESTAM
Switzerland:	Professor KELLER
	Dr. A. KOECHLIN.
Old Catholic Church:	Professor VAN DEN BERGH.

Substitutes in the Continental Section:

Denmark:	Mr. B. Rud
Germany:	Professor Siegmund-Schultze
Sweden:	Pastor Karlström.
Switzerland:	Pastor Bouvier.

Orthodox Section:

Bulgaria:	Archbishop Stephan
	Professor Zankow
Yugoslavia:	The Bishop of Novi Sad.
Fifth Section:	Professor Fong (China).
Representing I. L. O.	Dr. Thélin.
Co-opted Member:	Mrs. Söderblom.
Geneva office:	Pastor H. L. Henriod
	Dr. H. Schönfeld
	Pastor N. Ehrenström
	Miss Sinclair.
Visitors:	Mrs. Allen
	Mrs. Ammundsen
	Mrs. Bell
	Dr. Björkquist
	Mrs. Blau
	Professor Brilioth (Faith and Order)
	Mr. Moses B. Cotsworth
	Professor Eisenhuth
	Pastor Fliedner
	Madame Henriod
	Mrs. Oldham
	Mrs. Runestam
	Pastor Sandegren
	Mrs. Fred B. Smith
	Mrs. Sykes
	Madame Thélin
	Professor Vycheslavzeff.

Chairman's Address.

The Chairman then gave the following address:

Nine years ago when the Stockholm Conference was held the idea which it sought to express seemed to some a beautiful dream, but still a dream. Its aim was a universal fellowship of Christian Churches in service — Communio in Serviendo Oecumenica. It was born, as the genius who fashioned it, Archbishop Söderblom, declared, out of the misery of the world, out of our fellowship round the Cross of Christ and out of the call of the Master to Christendom to realize through Life and Work the vis-

ible unity for which He prayed. But some who watched it from without, and even some maybe who assisted from within, were at first doubtful how far it could prove itself a reality, and on what lines its universal Christian service could take shape. During those nine years since 1925 we who are members of the Council have been learning, and the Churches to which we in different countries belong have been learning many new lessons in the Book of Life. The world is less prosperous (that is to say its wealth is still less justly distributed and used) to-day: the disillusionment with regard to peace and disarmament and war is greater to-day: the collapse of some of the old well-worn plans for individual, and social and national recovery more patent to-day, and the fellowship of the nations is more gravely threatened to-day, than it was in 1925.

Therefore, even if it were true (which I cannot think) that the Universal fellowship of the Christian Churches in service round the Cross of Christ were a dream in 1925, it is a vital necessity in 1934.

It is I think also true that these nine years have taught us to see one or two of our special needs more clearly.

First, we as an oecumenical movement need to give a more central place to worship in the Christian life and all our thoughts about it. God, not Man's need, is the supreme consideration, and God calls for worship. So the Universal Church (and we too as the instrument of the universality) must show through her life that she is a fellowship of believers in Christ — not a mere religious society, and certainly not a secular State; and she — and we — must not forget that worship is the centre to which social activities, research and witness of all kinds, have to be related.

Again we have learnt the importance of earnest theological study. Every generation is called to do its own re-thinking of Christian fundamentals. For us that re-thinking, it seems pretty clear, may most appropriately centre on the functions of the Christian Church in, and its relation to, the modern State. We have indeed, in our own movement, been driven to see the centrality of this issue with particular force by the concrete example of the new German National-Socialist State in its relations with the Evangelical Church (as well as with the Roman Catholic Church). The problems which the German Evangelical Church is facing have a vital interest for the whole of Christendom. Our programme is especially concerned with the Church and State question — as it affects the Universal Church, that is the Christian Church, everywhere. And it is not a pedantic question or question for the library or the schools or for pastors or professors alone, but a question of deepest significance to all men and women.

It is the citizen's question, the layman's question, on the answer to which the layman's future and the citizen's future depends.

It was said by a leading statesman when the War began in 1914 »The lamps have gone out all over Europe, and we shall not see them lit again in our life-time.» The lamps cannot be lit again as we should wish them lit, or new lamps take the place of the old, save through the kindling of a profound religious faith. That faith cannot be made by earthly machinery or by the art of man, or of Councils or Churches. It comes in answer to prayers offered to God, and comes from God. It is for us as Christian men and women to wait for it and pray for it, to open our hearts and cleanse our consciences and the conscience of our Churches (for all our Churches are in need of repentance) from those things which narrow or defile or corrupt. God is the Lord of all life, and has a revelation for the whole of life. He still in his mercy will use the Church in these last days to make the message clear if we are willing to repent, if we are not afraid of the cost of sacrifice, if we are ready to prove by deeds that when the allegiances clash we will obey God rather than man, if we are peace-makers in deed, if we place the Kingdom of God and the Will of God above any kingdom or empire of the earth, or the will of earthly lord or prince, and proclaim the universal compassion of Christ, the universal range of the Gospel, and do our best to declare and practise in our several Communions and together the universal brotherhood of the Church.

Communications to the Council.

The Chairman read a letter to the Council from the Archbishop of Canterbury, expressing his keen sense of the importance of the Fanø meeting and the assurance of his remembrance and prayers.

The Chairman also read the following telegram from the Archbishop of Upsala: »Pax Christi exultet in cordibus vestris in qua et vocati estis in uno corpore. Erling Eidem.»

Absentees.

The Chairman announced that among those unable to be present were Bishop Ostenfeld and Professor Wilfred Monod. It was decided that the Chairman, on behalf of the Council, should write to Bishop Ostenfeld expressing the Council's regret that illness had prevented his attendance at Fanø and its appreciation

of the preparations made for the meeting by the Church of Denmark; and to Professor Wilfred Monod, expressing the Council's great regret at his absence.

Deaths in the Council.

The Chairman read a list of the following members of the Council who have died since the meeting in 1932:

Bishop Duschan FAJNOR, (Czechoslovakia)
Bishop J. KUKK, (Estonia)
Bishop J. GUMMERUS, (Finland)
Bishop D. IHMELS, (Germany)
Bishop Karl IRBE, (Latvia)
Bishop Hugh BURLESON (United States)
The BISHOP OF RIPON (Chairman of the Youth Commission)
Professor James Hardy ROPES, (Theologians' Commission)
Canon NEWSOM, (Theologians' Commission).

The members of the Council stood in silent memorial.

The Council adopted the proposal of the Chairman that a subcommittee should be formed for the purpose of framing resolutions of sympathy with the relatives of those members who had passed away, and that it should be composed of the following members:

Professor KELLER, Pastor JÉZÉQUEL,
Archbishop GRÜNBERG, Professor BRUN,
The Rev. G. F. ALLEN.

Nominations Committee.

The following were elected to serve on this Committee, which was to include in its duties the nomination of a representative of the Council to be present, at the invitation of Dr. Boegner, at the Quinquennial Meeting of the Protestant Federation of France in November 1934:

Dr. Parkes CADMAN (Chairman), Dr. BOEGNER, Dr. KRUMMACHER, Bishop AULÉN, the Bishop of NOVI SAD, Dr. THÉLIN and the Rev. E. C. URWIN.

Minutes of the last Meeting.

These were taken as read, and adopted.

Report of the General Secretary.

The General Secretary presented the following report:

Introduction.

Why a joint report to two distinct organisations? For the simple reason that, having agreed to have a joint General Secretary and common headquarters and an increasing number of joint activities, leaders of both movements are equally justified in receiving the report of the activities of the General Secretariat and on the plans in hand prepared jointly by the Consultative Group of the Officers of the World Alliance and Life and Work. Besides, it seemed more convenient to write a comprehensive report than twin reports duplicating on most points.

I. Organisation and Administration.

Compressed budgets have reduced to the minimum the number of conferences and meetings; they have added, on the other hand, to the efforts required from the General Secretariats to make both ends meet and save on extra help in many ways, so that the General Secretary and his associates had often to add hours of work to the usual office time. But these additional efforts were made in good cheer and helped to develop and intensify the work in spite of a reduced staff. A spirit of good comradeship and true team work has never ceased to characterise the central offices.

The regular work has included (a) the preparation and following-up of the annual and other meetings of the responsible bodies of the two movements; (b) an intensive correspondence with the National Councils of the World Alliance, the Sections of Life and Work and Church leaders in most countries belonging to our Council; (c) continuous efforts to secure the funds necessary to carry on the work, and regular consultation with the leaders and treasurers of the two finance commissions; (d) the editing of the quarterly news letter, *The Churches in Action;* (e) the setting up of and continuous collaboration with the International Christian Press and Information Service; (f) the daily study of the evolution of the Church situation in America and Europe, especially in Germany, and the supply of information in written form or through addresses on that situation; (g) the problem of refugees from Germany and regular consultation with the High Commission established by the League of Nations to organise relief action in favour of these refugees; (h) the setting up of an Oecumenical Seminar in Geneva.

I wish to express here my gratitude to my colleagues and collaborators: to Dr. Schönfeld, Director of the Research Depart-

ment, who, in addition to his specialised work, has been an invaluable adviser and helper in the work in general; to his collaborator, Mr. Ehrenström; to Dr. Behrens and Mrs. Helmsing of the Research Department; to Miss Sinclair, for her administrative, editorial and translation work for the Universal Christian Council; to Miss Nercessian, foundation stone of the office; to Miss Marks for her cheerful and excellent labours as Assistant Secretary and Accountant for the World Alliance, well seconded by Miss Toscoz for general correspondence and translation work into French.

The services of Professor Dr. Adolf Keller, not only as honorary lecturer of the Universal Christian Council, but also as an associate on such questions as refugee relief and as the initiator of the Oecumenical Seminar, increase the debt owed by the Stockholm Movement to its able and devoted former Secretary. It would have been impossible to establish on a firm basis and to develop the Press and Information Service adequately without the voluntary services of Dr. Thélin who, in other aspects of the work as well, continues to act as a valuable link with the International Labour Office. The same gratitude must be expressed to MM. Guillon and de Félice, secretaries of the World's Y.M.C.A., who have been made available through the generosity of the Protestant Federation of France, to assist in the work done by the Research Department, the Press and Information Service, the Finance and Youth Commissions and for translations into French. To those who made possible the International Christian Press and Information Service, often at the cost of prolonged hours of work and generally without remuneration:Mr. B. Pickard, Mr. von Weymarn, Mr. A. Brandt and their helpers, go also our warmest thanks for their devoted and unselfish collaboration.

Although in recent months Geneva has ceased to be called the capital of the world, although foreign ministers prefer to meet one another anywhere rather than in Geneva, that city continues to receive distinguished visitors of all descriptions and quite a number of them find their way to 2, rue de Montchoisy. They come from East and West, from North and South. It gives us a welcome opportunity for direct contact with personalities either vitally interested in the Oecumenical Movement or anxious to learn about it. We receive also frequent requests for service or information, and often visits from refugees in material need. Contact with official or private international organisations, cooperation with sister movements and public addresses and visitations in a number of countries have occupied also a large part of my time and are reported on in full elsewhere in these pages.

Such contacts and journeys require of necessity careful preparation and often some following-up through the medium of the Secretariat.

II. Finances.

a. *World Alliance.* Important decisions were taken in September 1933 to increase the contributions of the National Councils towards the Central Fund and a schedule of pledges was drafted which was accepted later by most of the Councils. In 1932, the contributions to the Central Fund were nearly Sw.fr. 5,000 and although in 1933 they dropped to Sw.fr. 4,000, it is confidently expected that by December 1934 they will reach Sw.fr. 7,000. If the progress is small, it is encouraging, at a time of depreciation in currency and economic difficulties.

In September 1933 the Church Peace Union indicated its intention to provide, as agreed upon previously, a contribution for 1934 of $ 26,000, estimated (at the rate of 3.50) at 91,000 Sw.fr. In view of the serious financial and economic crisis in the United States, this contribution had to be reduced to $ 20,000 and the rate of exchange calculated at the lower rate of Sw.fr. 3 to the dollar. Therefore in January 1934 the Executive Committee had to reduce its budget from 118,000 to 77,600 Swiss francs, to abandon the plan of holding the meeting of the International Council in Budapest, to make drastic cuts in most items, to cancel a series of regional conferences and to accept the proposal from the secretaries and staff that their salaries and allocations be substantially reduced. Yet with a budget equal to the half of the budget of 1931, the World Alliance was able to pursue its functions, as will be indicated in the following paragraphs.

b. *Life and Work.* In spite of a very severe reduction of income, due to depreciation in currencies, the financial year 1932—33 closed without adding more than Sw.fr. 500 to the former deficit. The new budget voted at Novi Sad had made provision for a regular income of Sw.fr. 70,362, an additional income of some Sw.fr. 19.000 being necessary to balance a total expenditure budget of Sw.fr. 77.900 and make good the old deficit of Sw.fr. 11,500.

As with the World Alliance, the Administrative Committee of Life and Work had to revise its budget in January 1934. The Seations, and especially the American Section, finding great difficulty in fulfilling their pledges in quarterly instalments, the total expenditure was reduced to Sw.fr. 71,000 by radical measures, including reductions in personnel and in salaries. Special efforts were undertaken in the European Continental Section and by the Bishop of Chichester in Great Britain to secure fresh resources.

A Finance Committee was appointed by the Administrative Committee to prepare the way for the establishment of a regular revolving fund. It was further agreed to make the financial year coincide with the calendar year. During the period under review, the treasury situation was very unsatisfactory and caused the officers much anxiety and difficulty. It was relieved at the most critical time by the help of a few friends in Geneva, who generously combined in a loan of Sw.fr. 5,000 for six months without interest. We are confident that the measures taken and the sense of responsibility of the representatives of all Sections will prevent any recurrence of a similar dilemma now that the financial situation has been redressed and the past deficit practically wiped out.

c. In comparing the budgets of the World Alliance and Life and Work, it is interesting to note that they require the same income, the present total contributions of the Sections of Life and Work corresponding roughly to the allocation made by the Church Peace Union to the World Alliance; and that extra funds made available for specialised work by the Research Department correspond again to the Central Fund which the National Councils of the World Alliance are expected to raise to the extent of from one to twelve thousand francs a year. On the expenditure side, the pooling of resources has made possible extensive visitations by myself on behalf of both organisations at once, the publication of *The Churches in Action*, the development and efficient functioning of the Youth work and of the International Christian Press and Information Service and will render possible the holding of a series of joint regional conferences, as well as making practicable at a low cost the preparation and — we hope — the success of the combined Fanø meeting.

It is to be hoped that this process of *Gleichschaltung*, which is of moral and material benefit to both organisations, will facilitate increased financial support from those interested in both movements within the Christian constituency of all countries, so as to provide the additional resources necessary for the normal growth and expansion of the social and international programme of the Christian Churches, at a time when their voice and services are more needed than ever.

III. Publications and Information Service.

Financial restrictions have affected publications.

(a) *The World Alliance* has produced in French, English and German the »Report» of its General Secretary, covering the period March 1932 to June 30, 1933, as well as the usual »Annual Report»

for 1932—33. It has circulated also in printed form the »Message on Disarmament», issued from the Sofia meeting of the Executive Committee.

(b) *Life and Work* has published: The Minutes of the meeting of the Executive Committee at Novi Sad (in English); in book form, in German and in French, the results of one of the study conferences of its Research Department, under the title: »*Kirche, Bekenntnis und Sozialethos*» (»*L'Eglise et l'Organisation Sociale*»); another report, in English and German: »*The Churches and the Reform of the Calendar*» (»*Die Kirchen und die Reform des Kalenders*»); a report in German on: »*Die Kirche und die Gottlosenbewegung*»; and the preliminary results of the important Paris Study Conference on the Church and the State of Today, in German: »*Die Kirche und das Staatsproblem in der Gegenwart*». English and French editions are to appear later in 1934.

(c) *The Churches in Action* has continued to appear regularly with a section devoted to Life and Work, another to the World Alliance and a third section on General News Items, in which we have endeavoured to provide up to date information on Faith and Order, the International Missionary Council, the Christian Youth Organisations, as well as on problems of world-wide interest. The German branch of the World Alliance has ordered regularly 2,600 copies for circulation among its members and friends. The present circulation is between 1,700 and 1,800 in German, about 1,600 in English and about 450 in French. We note with satisfaction that material printed in this news letter is often used in national periodicals and other papers.

The Press and Information Service, which the Universal Christian Council decided at Novi Sad to establish in Geneva, was launched under the joint auspices of the Council, the World Alliance and the following organisations: World's Y.M.C.A., World's Y.W.C.A., World's Student Christian Federation, Research Department of the International Missionary Council and the Society of Friends, each contributing to its support through practical assistance or through grants. The major responsibility rests with the Universal Christian Council and its Press Committee. Dr. Thélin agreed to convene the local committee, under which a group of effective workers operate, with Mr. von Weymarn as Executive Secretary, Mr. A. Brandt and others as honorary workers. The Service benefits by the expert knowledge and active co-operation of such men as Mr. B. Pickard, M. de Félice, Dr. Schönfeld, Professor Keller, Pastor Marion, M. Bouscharain, and M. Senaud.

The Service provides, as a rule twice a month, a series of short information articles of interest to the Churches, documents

of particular importance, e.g., on the Church situation in Germany, on problems before the League of Nations, on social legislation, etc., and occasionally signed articles. The Service appears simultaneously in English, French and German. It has been sent to some 100 periodicals, 270 individuals and 9 national press services. After an experiment of a few months only, it is possible already to ascertain its real usefulness, as evidenced by the reproduction of its information in papers of many lands and by the numerous letters of appreciation received from the most varied quarters. It is only gradually that such a service can increase its list of regular subscribers, which is still limited. It requires therefore a larger budget than was possible at the outset and we are confident that the Universal Christian Council, the World Alliance and the other international Christian organisations interested in and effectively served by the service will see their way to augment their material support so as to establish this necessary service on a firm basis.

The Press and Information Service has become the normal channel through which occasional information of a general character is sent to the members of the Councils of Life and Work and the World Alliance.

In relation to the International Christian Press and Information Service, and as a corollary to the Research Department, a modest *Service of Documentation* has been initiated recently under the responsibility of the General Secretary. It consists of the establishment of a series of documents kept up to date on the most important international Christian organisations, on the problems of organised labour, on peace questions and on ethical questions affecting family and social life. This documentation is made available — free of charge — to those requiring such information. It is hoped that this service will be freely used by ministers and other speakers who wish to make those subjects better known among the Christian public. *The Churches in Action* will contain from time to time the list of available documentation.

IV. Committees and Commissions.

(a) *The World Alliance.* The Officers met in Zürich on September 5 and 6, in London on November 2, 1933 and in Paris on May 28, 1934. The Executive Committee met on January 25 and 26 in London, preceded by a session of the Finance Committee in Geneva on January 10. These sessions provided opportunities for necessary consultation on the activities and plans of the Alliance,

especially on finance, and also on the disquieting international situation.

(b) *Life and Work.* The Administrative Committee met in Paris on August 4 and 5, in London on November 2, 1934, at Chichester on January 28 and 29 and in Paris on May 30, 1934. Here also the financial situation and the reports and plans of the Secretariat and of the Research Department were carefully studied, as well as problems, arising out of the situation in Germany and other parts of the world, which affect Church life.

(c) The proposals made at a joint session of the Officers of the two movements in Zürich, September 5 and 6, 1933, that the two responsible bodies should hold a joint meeting in the summer of 1934 and that the Administrative Committee of Life and Work and the Officers of the World Alliance should meet jointly in a Consultative Group, were approved by the two Executive Committees and put into practice.

This Consultative Group has met regularly at the same time and place as the Administrative Committee of Life and Work and the Officers' meeting of the World Alliance (in November 1933 in London, in January, 1934 in London and Chichester, in May, 1934 in Paris). In addition to consultation on a number of vital questions affecting the possibilities for the two movements, the Consultative Group gave special attention to their common activities and to the preparation of the Fanø meeting.

The meeting of the Executive Committee of Life and Work was held at Novi Sad, Yugoslavia, with a participation of 24 members, from September 9 to 12, 1933. It was of special importance, in view of the serious international situation. It dealt with the prevailing social and religious tendencies in Europe and America and with the urgent tasks before the Churches. The religious and Church situation in Germany had a central place in the preoccupation and debates of the Committee. It was followed by a session of an enlarged meeting of the Executive Committee of the World Alliance, held at Sofia, Bulgaria, from September 15 to 20, which was attended by some 30 members and visitors. The questions of disarmament, minorities and race discrimination played a large part in the meeting which, as was the case in Novi Sad, had also to settle a number of important administrative points.

In both instances, in spite of restrictions imposed by financial and economic conditions, these meetings were like a *veillée d'armes.* They provided a new stimulus and left an encouraging impression on all those present, as was indicated by Dr. Atkinson in the opening paragraph of his article in *The Churches in Action* of October, 1933: »There can be no question of the importance of

the meetings held in Novi Sad and Sofia. Those who were present and took part in the proceedings will never forget their feeling of responsibility in face of the almost superhuman tasks imposed upon them. In a world disillusioned and sorely tried by economic and social distress, and where practically all forms of democratic government have broken down, the representatives of the Christian Churches asked themselves this question: 'Can religion do what all other human agencies have failed to do?' and 'Can the Church and church people be aroused to a sense of their responsibility?' These meetings answered both questions in the affirmative. The future alone can tell how far the decisions arrived at will be effective, but it is altogether possible that the efforts put forth in 1933 may mark a new era in the history of the Church.»

The meetings at Novi Sad and Sofia were significant also through the fact that for the first time they were held in Orthodox countries. The generous hospitality offered by the Bishop of Novi Sad to Life and Work and by the Archbishop Stephan and his committee at Sofia to the World Alliance, the solemn religious celebrations in the sanctuaries of the Orthodox faith, the contact established with the public and the part taken by the governmental authorities in the reception of both committees contributed largely to the success of these meetings and left a lasting impression on all, and especially on the delegates who for the first time had come into contact with the life of the Balkans.

Commissions.

(a) *The World Alliance.* The *Education Committee* has been active, as in the past, in the person of its devoted secretary, Madame Jézéquel, who has given continued attention to publications and pictures bringing the ideal of peace and understanding before the children of many nations. The *Minorities Commission* met at Sofia in September 1933 and drafted its Aims and Basis, which were approved by the Executive Committee. It was agreed that a scientific study of the question of Minorities and religious rights should be undertaken by the Commission and the session at Fanø will provide for an initial step in that direction under the leadership of Bishop Ammundsen, its president.

(b) *Life and Work. The Press Commission* has had no meeting during the period under review; but the press service initiated in Geneva was established after full consultation with the President of the Press Commission, Dr. Hinderer, who has continued to circulate from Berlin a series of valuable letters on Church condi-

tions in various countries. A session of the *Theologians' Commission* was held at Novi Sad in September 1933 and several of its members gave their hearty co-operation to the study of the problem of Church and State undertaken through the Research Department. The Oecumenical Seminar, initiated by Dr. Keller in Geneva for the summer of 1934 has been prepared with the help of a local committee acting in close relation to the Theologians' Commission. The *Research Commission* has met twice: in January in Geneva, and in April in Paris, and has given to Dr. Schönfeld and Mr. Ehrenström advice and support for the carrying on of their heavy responsibilities; and it has contributed to the remarkable development of the series of study conferences which culminated in the Paris study week on the problem of Church and State. We want to express here our appreciation of the able collaboration of leaders of the International Missionary Council and of its Research Department and of the General Secretary of Faith and Order in this vital part of the programme of Life and Work, as well as to Professor Dibelius and Lic. Menn and the other members of the Commission, and to our hosts in Paris, Dr. Boegner and his colleagues of the Protestant Federation of France.

(c) *Youth Commission* and *Youth Conferences*. The Joint Youth Commission of the World Alliance and Life and Work held two meetings, one in September, on the occasion of the Annual and International Youth Conference at Gland, Switzerland, and another in Paris, on January 31 and February 1, to prepare the activities for 1934. Dr. N. Zernoff has been added to the list of honorary area secretaries, (Rev. F. W. T. Craske, Pastor Toureille, Dr. Bonhoeffer), with the Orthodox countries as his special field. Two of the three regional conferences contemplated had to be postponed because of the critical situation in Germany. One of them, limited to young ministers from France, Germany and Great Britain, is to be held in September in Luxembourg. A proposed Balkan Youth Conference had also to be postponed until September 1934. On the other hand, the Gland Conference, held from August 29 to September 4, 1933, proved, as in previous years, an unqualified success. Its main theme was »The Task of the Church in the social and international Crisis». The quality of the speeches, the passionate interest in the discussions, the fellowship in games and swimming competitions, and above all the communion of souls worshipping God in the morning and evening devotional periods gave to this youthful company, varied in race, nationality and outlook, a new vision. We know of instances where delegates left Gland as changed men, determined to dedicate their lives to the service of God

through the Christian Church. It is, again, the inspiration gained at Gland which made possible a remarkable youth campaign for peace, on the basis of Christian conviction, which was organised in Leeds last March, when fifteen hundred young people enlisted in regular groups for study and fellowship under the auspices of the World Alliance.

M. de Félice has kindly agreed to act as centralising secretary for the Youth Commission and its activities, thus relieving greatly the General Secretary. He has also undertaken the organisation of the Competition on »Christ and World Friendship», which has produced three hundred essays, in most of the European languages. This competition was arranged at the request of Mrs. van Loan, of the United States of America, who generously provided for the necessary expenditure and prizes on behalf of the »Zelah van Loan World Friendship Award.» The decision of the judging committee will be made known in September next.

The main effort of the Commission in 1934 has been directed towards the organisation of an international Youth Conference at Fanø in conjunction with the meetings of the World Alliance and Life and Work, with »Churches and Christians and the Problem of the State» as its central theme.

The activities of the Youth Commission contribute not only to the preparation of the younger generation for carrying on the responsibilities entrusted to the World Alliance and to Life and Work, but they provide also a meeting-ground for consultation and joint efforts between various Church and independent Christian Youth Organisations and they stimulate and help the youth work done nationally by the World Alliance.

V. Visitation.

(a) *World Alliance.* On his way back from Sofia, *Dr. Drummond* paid a short visit to Budapest and consulted with the leaders of the World Alliance in Hungary.

Illness prevented *Dr. Siegmund-Schultze* from visiting numerous countries as he has in former years; but on the other hand he has maintained by correspondence his contacts with the Councils of the countries of North and North Eastern Europe.

Pastor Jézéquel made two important visits: one in February to Belgium, including in his itinerary Courcelles, Charleroi, Quaregnon, Liége and Brussels, and representing the World Alliance with Lord Dickinson at the Congress of the International Federation of League of Nations Associations held at Brussels; another to Portugal and Spain, (Porto, Lisbon and Madrid), where he

took part in the Third Evangelical Congress of Spain attended by more than seven hundred delegates.

(b) *Life and Work. Professor Dr. Adolf Keller,* honorary lecturer, has continued to serve the cause of Life and Work, not only by arranging for the Oecumenical Seminar, but also, in the course of his extensive travels, by means of lectures and addresses, in the faculties of theology of Papa, Budapest and Debriezen in Hungary, and during a lecture tour in America which brought him into contact with thirty-three theological seminaries and colleges and many assemblies and ecclesiastical committees. In the spring of 1934 the Bishop of Chichester arranged for a lecture tour in England during which Dr. Keller spoke at ten theological colleges and to many other groups. On his way back to Geneva he lectured also in Holland. In Switzerland, on the occasion of his journeys for the European Central Bureau and as Professor of the Universities of Zürich and Geneva, Dr. Keller has continued to deliver addresses and courses on Modern Church History and on the Oecumenical Movement. He has also published a number of articles and two books: a popular book on Church life in various countries and, following his earlier book on Barthianism and Christian Unity, a second book on »Religion and the European Mind», dealing with the oecumenical and theological problems underlying the revolution of the Continent of Europe.

Dr. Schönfeld, on the occasion of meetings of the Administrative Committee and of the Study Conferences of the Research Department, has also had opportunities of contact with theological professors and Church leaders in Germany, France and Great Britain.

Pastor Ehrenström spent several weeks at the beginning of 1934 in various university centres in Germany, Sweden and Denmark, for the preparation of studies on the question of Church and State and on the problem of Property. This gave him the opportunity to serve the movement in general, and to win, in particular, new friends for the cause of Stockholm among noted theologians.

(c) It is one of the essential functions of the *General Secretary* to travel far afield. Most of September 1933 was spent away from Geneva attending the Youth Conference at Gland, the Officers' meeting at Zürich and the meetings in Novi Sad and Sofia. I was in England for a week in November for the meeting of the Officers of the World Alliance, for the Administrative Committee meeting of Life and Work and for the joint session of the two movements; I visited Dr. William Adams Brown in Paris early in December for consultation with him before his return to America. I began the year 1934 with a fortnight in England,

speaking at the Annual Meeting of the British Council of the World Alliance, at student gatherings in Oxford and London, attending the meeting of the Officers of the World Alliance in London and of the Consultative Group and of the Administrative Committee of Life and Work in Chichester. On my way back I attended in Paris the two days' session of the Joint Youth Commission. Invited by the Fédération du Christianisme social, of France, I took an active part in a regional congress at Alès on the general subject of: Enquête sur le monde perdu; addressed religious meeting in Marseilles, Nimes, Vézenobres and Congénies and gave a lecture on the Oecumenical Movement to the Theological Faculty of Montpellier.

In the latter part of March I went to Vienna and Budapest, where I met with leaders of the World Alliance and members of Life and Work. At the invitation of the Czechoslovakian Council of the Alliance, I addressed large and small audiences and met with Church leaders in Bratislava, Brno and Prague, preaching in the National Czechoslovakian Church on Palm Sunday.

From April 8 to 18 I attended in Paris the remarkable Oecumenical Study Conference on Church and State, a meeting of the Research Department of Life and Work and consulted with leaders on the relation of the Oecumenical Movement to the Church situation in Germany.

Another fortnight, in April and May, gave me an opportunity for consultation with Bishop Ammundsen at Haderslev, with leading professors and Churchmen in Copenhagen and Lund and for a series of interviews and exchanges of information in Berlin and Kassel, with World Alliance and Life and Work leaders and with personalities engaged in the Church struggle.

The latter part of May and the whole of June were spent in Geneva, with the exception of absences for the meetings in Paris of the Officers of the World Alliance, the Administrative Committee of Life and Work and the Consultative Group, and for a brief visit to London in June, when, at the invitation of the Lord Mayor, and together with the Archbishop of Canterbury and the Bishop of Chichester, I addressed a large audience at the Mansion House. On that occasion I paid a visit to Lord Dickinson, whose health had given cause for grave anxiety to his friends and fellow-workers, but who, thank God, was recovering health and strength.

These journeys represent the equivalent of nearly four months, as against some six to seven spent in the office. Ten countries have been visited, several of them on repeated occasions.

VI. Contacts.

The reception of visitors in Geneva and journeys abroad offer opportunites for valuable contacts outside the immediate realm of the World Alliance and Life and Work.

As in previous years, close relationship has been maintained with the leaders of the World's Student Christian Federation and with several of its national branches. Frequent invitations came to address student conferences or gatherings, and whenever possible I accepted them. Synods, Church Assemblies and local parishes ask me more and more to speak to them on the Unity Movement within the Christian Church or on other subjects related to our work. In September 1933 a special session was arranged by the »Pastorale Suisse», when I reported on the Novi Sad and Sofia meetings and on the situation in the German Church. I was glad to accept a similar invitation from the »Compagnie des Pasteurs de Genève» in March, and many a Sunday was occupied, during the period under review, in bringing the importance of our work before local parishes or student gatherings, mostly in Switzerland, but also in England, France, Czechoslovakia and Sweden, in the course of my journeys.

The activities of the »Joint Christian Centre» in Geneva, which has changed its name to the »Cercle Söderblom», and its weekly devotional services, have helped to strengthen the bonds of fellowship and to co-ordinate action with leaders of the World's Y.M.C.A., the World's Y.W.C.A., the research workers of the International Missionary Council and others. I have attended in Geneva the frequent meeting of the group of representatives of international organisations vitally interested in the Disarmament Conference and in international problems. On October 16, I was requested to speak on behalf of all Churches and Christian Organisations at the presentation of an address to Mr. Henderson, President of the Disarmament Conference, by a large public meeting held in Geneva in favour of a drastic Disarmament Convention.

Regular contacts have been maintained with the Secretariat of the League of Nations and the International Labour Office. Reference has already been made to the helpful services of Dr. G. Thélin, appointed by the International Labour Office to ensure proper co-ordination with the Churches and Christian organisations. Mr. Butler, Director of the International Labour Office, assured me a few weeks ago of the importance that he attaches to this relationship. I assured him of our continuous efforts towards a closer and deeper understanding within the Churches of the social and international implications of the Christian faith.

At the meetings at Novi Sad and Sofia in September 1933 it was unanimously decided that the two organisations should request the churches to interest themselves more actively in the League of Nations and the International Labour Organisation, in agreement with the Message of Stockholm and with various declarations of the Alliance.

In order to put this decision into operation we sent out a Questionnaire at the end of April to the 37 National Councils of the Alliance and to the Secretaries of the Sections of Life and Work, asking them, after having consulted as large a number of persons and Christian groups as possible, to state in particular their attitude with regard to international problems, to the League of Nations as it is to-day (criticisms, suggestions etc.). In response to this Questionnaire, we have received only 9 communications from the following National Councils and individuals:

1. Great Britain:
   (a) Peace Committee of the Society of Friends
   (b) Congregational Union of England and Wales
   (c) British Section of the Universal Christian Council
2. Latvian Council of the World Alliance
3. Greek Council
4. German Evangelical Church
5. Norwegian Group of the Universal Christian Council
6. Norwegian Council of the World Alliance
7. Bulgarian Council
8. Austrian Council
9. Dutch Council

We thank these correspondents warmly. Several of their replies, some of which are given in detail, are of great interest. We would earnestly request all who have not yet responded to be good enough to do so, in order that a general resumé of the replies, giving expression to the opinion of all branches of both movements with regard to international problems, may be published as soon as possible.

VII. „Towards Christian Unity".

Following the resolutions adopted at Novi Sad and Sofia regarding relationship with other branches of the Oecumenical Movement, a series of informal conversations and exchanges of correspondence have increased the opportunities for mutual assistance. A definite place has been given in *The Churches in Action* for reports on plans and progress in other movements.

Faith and Order had planned their 1934 summer meeting so as to render possible a joint oecumenical Sunday service in Zürich and further consultation among the leaders of our various movements. This had to be abandoned when it became necessary to transfer the meeting planned for Budapest to Fanø in Denmark. But Dr. Schönfeld is to represent Life and Work at the Faith and Order meeting and leaders of Faith and Order, of the International Missionary Council and of the Christian Youth organisations have accepted our invitation to be present at Fanø. The presidents of these movements are to meet in England early in August, when Dr. John R. Mott will be passing through that country. The presence of Canon Hodgson, General Secretary of Faith and Order, and of Dr. Visser't Hooft and Pastor Maury of the World's Student Christian Federation, at the Paris Study Week on Church and State, the active collaboration of Dr. Oldham, in Paris and since, in the further study of this vital subject, are significant instances of the common interest and drawing together of the various Oecumenical groups, whilst retaining their respective organisations, methods of work and specific objectives. It becomes increasingly probable and desirable that if world conferences are to be held under the auspices of Faith and Order and of Life and Work in 1937 or later, they should be planned and held in conjunction, and that the specific contributions of the International Missionary Council and of the Christian Youth Organisations should be given an important place in their programmes.

With regard to the World Alliance and Life and Work, the resolutions adopted at Novi Sad proved wise and practicable. Following the example of Sweden, Finland has established a joint Council for all its oecumenical and international groups. Holland has created an oecumenical commission of youth and the amalgamation of the two national committees is in process. A similar step is under consideration in Great Britain. Norway again is preparing for fusion. In Switzerland a general oecumenical commission has been sanctioned by the Federation of Swiss Churches. In France, the Committee of the World Alliance has been related to the Federation of Churches under which Life and Work has been operative since the Stockholm Conference.

As to the International work, the meetings of the Consultative Group (Administrative Committee of Life and Work and Officers of the World Alliance) have proved so satisfactory that it could without revolution become the joint Administrative Committee of both movements pending their full amalgamation. It is better that they should become one by organic evolution than by destroying respected organisations and creating diffi-

culties or misunderstanding in areas or countries where national amalgamation is as yet difficult or impossible. On the other hand, at a time of great financial difficulties it is essential that any unnecessary duplication should be avoided and that a strong common front of the Christian forces for international and social peace should be shown, in contrast to the disrupting forces of evil, and against the new wave of paganism and the methods of violence which are becoming increasingly dangerous.

VIII. Looking Forward.

A superficial analysis of the past year may give the impression that the most one can say is that, with reduced means and restricted activities, the two organisations have maintained their position tolerably well in very difficult circumstances. Pessimistic observers may remark that, after having planned a complete programme and a large and important gathering in Budapest, we have spent our best energies in shifting the latter to Fanø, on a smaller scale; that our secretaries have been paralysed by lack of finances and other insurmountable difficulties; that no regional conferences have been held; that most of our National Councils or groups have done little more than survive and that the productive outcome of our work only amounts to a few publications, one international conference in Paris and the prospect of great difficulties in the years to come.

Granted. But that is only part of the truth. A closer student of the inner situation, with a truer understanding of what is at stake in the world would retort at once: When statesmen and parliaments — where parliaments still exist — maintain an *outward* show of confidence in themselves, in the League of Nations, in alliances and in diplomatic visits and speeches, while really they are nonplussed and preparing feverishly for the next war that they condemn with their lips; when the structure and the very existence of all States — big and small — are at stake; when the press is either muzzled or bribed; when men praised as the very best leaders are suddenly declared to be traitors, here shot as criminals, there brought before commissions whose verdict has little to do with truth, justice or the true interest of the country; when national, racial, class conflicts are more acute than ever; when pagan mythologies, violence, amoral or immoral creeds or pharisaism occupy the stage and when the most sacred rights of individuals, the right to worship God and to love one's neighbour, are condemned by the new divinity of the State, the totalitarian State or the Marxist code of progress; in a word,

when decadence reveals itself so tragically and without human remedy for our generation, no man who really believes in the living God, in the Creator and Father of mankind, should remain deaf to the warning of God for our times, or indifferent to the divine call to the little company of believers, to the unique and grave responsibility of His Church. This call has never changed; but it is pressing today as it probably never was before. This call is the same to all Churches who own allegiance to Christ Jesus, irrespective of their creeds, forms of worship, national or catholic organisations. It is: »Repent ye»; it is: »I am the way the Truth and the Life»; it is: »That ye all may be one as I and the Father are one»; it is: »Be of good cheer, I have overcome the world.»

Therefore, when we have heard the call, and in spite of our human limitations, whether we succeed or fail we have to obey Him, look forward, strive ahead. The call to the Christian Church is not limited to the individual soul, but the divine message must be clearly interpreted in all our social relationships. With God's guidance we are right in seeking His way of formulating the basic principles of the society in which we live, the Christian conception of the State of today, the true way to break down the barriers between class and class, nation and nation. Research work, study weeks, press and information service, even committee meetings, can be to the glory of God, if His Holy Spirit is on them.

That is why, in looking back at the past year, though the first reaction is one of a sense of the unworthiness of our strivings, of shame for our moments of discouragement, of impatience or of lack of clear faith, the dominating impression is one of profound gratitude for His blessing and guidance; for the many unselfish and devoted services, the sacrifices in time and money which have rendered possible projects and dreams. Financially, when so many worthy causes have had to be abandoned, we have been allowed to accomplish all the plans that were regarded as essential. Novi Sad and Sofia, which in advance were thought of by many as risky undertakings, proved to be sources of renewed conviction and of the deepening of our work. Noted theologians and distinguished laymen who had looked at our movement without sympathy or understanding have now become convinced fellow workers in our studies and plans. Futhermore, and this is of special significance, Churches or Church groups have contributed nationally more and more to the study of problems vital to the Oecumenical Movement.

In spite of diminished resources and fewer full time workers, a worthy beginning of a truly Christian Press Service has been

established. New life and co-ordinated efforts are growing in the various countries, and a deeper conviction that the Oecumenical Movement is not a religious form of secular internationalism, but that it can be and should be an essential part of God's will for His children in our times of secularism, autarchy and chaos.

It is in this spirit and with this conviction that I feel compelled to close this annual report with an expression of gratitude to all those who made this work possible and with an appeal to them to look forward with faith and boldness. The years before us will probably be even more critical and difficult than the years behind us, with a heavy load of responsibility on the shoulders of a few men who have many other pressing obligations. The maintenance of the budget with its present limitations would render the task of those entrusted with the daily work of both movements nearly impossible. To retrench or even to mark time would mean retreat, possibly defeat, and this at the very time when the vision of the work to be done is growing clearer and more compelling than it ever was. I therefore urge all those to whom this report is addressed to take seriously their share of the responsibility — spiritual and material — both at home and in the larger fellowship of the branch of the Oecumenical Movement to which they have been called by God Himself.

After an amendment, at the proposal of Dr. Patrick, of a statement contained in the report regarding plans in the British section for collaboration with the World Alliance, the report was accepted with congratulation and thanks.

Report of the Director of the Research Department.

Dr. Hans Schönfeld presented the following report:

In the following report, a general survey is given of the work of the Research Department, not only for the past year, but for the period 1932—1934, not merely because an account has to be given to the whole Council, meeting after an interval of two years, but in particular because it is possible in this way to show very clearly the decisive lines along which the work has developed.

The work of the Research Department for the past two years may be indicated under four main headings:

Extension and consolidation of the Information Service for the Churches;

Oecumenical studies and study conferences on the great fundamental questions of Christian social ethics;

Participation in the reorganisation of the General Secretariat and of the whole work of the Stockholm Movement;

Closer collaboration with the other main branches of the Oecumenical Movement.

The activities of the Research Department in all four spheres being very closely connected with each other, and being mutually complementary and supporting, they have formed an inseparable unity from which no one piece could be detached here or there, however difficult the various obligations connected with the increasing work became. The whole work was accomplished in the closest cooperation with the General Secretary, the Rev. H.-L. Henriod, and, in view of the extraordinary difficulties of these past two years, could not have been carried out if all the forces of the Geneva headquarters had not been really united in a corporate body of workers. In particular, it would not have been possible to carry out the tasks undertaken without the devoted cooperation of the Rev. N. Ehrenström, with his keen understanding of the essential tasks of the Oecumenical Movement. Very special support was contributed by the collaboration of the Rev. Ch. Guillon and his associate, M. de Félice, which was made possible by the Protestant Federation of France. In all the work, the understanding counsel of the Research Commission, and also of an ever growing circle of friends of the Research Department has been of the greatest possible help in all our discussions.

I. Extension and consolidation of the Information Service for the Churches.

1). The request that the information service should be extended has been followed out as far as possible by the Research Department during the past two years. With limitations as to means and, in particular, as to staff, it was not possible to undertake to create a centre for thorough, comprehensive information on the practical social work of all the Churches, or on each occasion to give comprehensive information on international social developments of importance for the Churches and to present it from the Church point of view. It was much more important that the studies of the Research Department should be directed towards satisfying the immediate claims with which nearly all churches in common are faced, as, for example, through the struggle against unemployment distress, or through those which concern the Churches in their definite international work.

2). In the last yearly report [1]) it was already indicated that the results of *studies on relief by the Churches for the unemployed*

[1]) See Minutes of Novi Sad, p. 24/25.

had been asked for by Churches, employers' and employees' organisations, by individuals and also by periodicals, as documentation. It became, however, more and more evident that the decisive task of really attacking and overcoming unemployment must also, and in particular for the Churches, consist in contributing to a comprehensive examination of the whole structure of social and economic life. It is only by grappling with the questions here involved that the practical problem of unemployment which the Churches have at heart can also really be solved. Therefore these studies had to lead to another kind of information service: to serve as a clearing house of information which has been gathered in this field of the work by the different Churches on the great fundamental questions of Christian social ethics or which still has to be acquired by study. In this way, and only in this way, could the foundations be laid for common thinking and action on the part of the Churches, to which, in the present conditions of the world, they are called as never before. The oecumenical study conferences of the last two years, which are reported on later, bear witness to this fact.

3). *Studies on the Churches and the Godless Movement.* In connection with the resolutions of the Orthodox Study Conference of Bucharest, and at the request of other Churches belonging to the Universal Christian Council, the Research Department carried out studies on the Godless Movement. The first special report: »The Churches and the Godless Movement» gives a survey of the structure and development of the godless movement in Russia, examples of its effects in several other countries and contains a preliminary summary of the more important literature on the problem of the godless.

4). *Studies on the Attitude of the Churches to the International Social and Economic Problems,* which had been studied by the League of Nations and by the International Labour Office, were concentrated in the year 1932/33 for definite reasons:

a) on the international treatment of the opium and narcotics problem and gained considerable support from the investigations of the Research Department of the International Missionary Council;

b) on the international regulation of fee-charging employment agencies, a branch of social activity in which the Churches have been particularly interested for a long time; further details will be found in the special report: »The Churches and the Fee-Charging Employment Agencies».

In the year 1933/34, the Research Department continued to follow up these two questions as far as possible. Looking at matters as a whole, however, it was evident that a general clari-

fication of the basic attitude of the churches to the international problem was required. The studies undertaken by the Research Department on the whole Christian conception of the State and on the international problem included in it have already proved how the Churches of today can by these means fulfil their particular task in a more fruitful manner than by concerning themselves with individual questions of international work, however important they may be. In this way the Churches can lay the foundations for a real cooperation between the nations which, in the present difficult crisis in national life, is assuming an extraordinary importance.

5). *Collaboration in the International Christian Press and Information Service* and in the publication of the »News Letter».

a) In the circumstances, and in particular on account of the interior needs caused by the above mentioned developments in the work, other facilities for an information service were found in the inauguration of an International Christian Press and Information Service, the effective activity of which is reported on in detail elsewhere. The Research Department has collaborated as far as possible, making several contributions and in particular helping in the organisation and execution of the work of the Press and Information Service. Especially where it was a question of the publication of contributions which dealt with the Christian attitude to the great fundamental questions, care had to be taken, after the knowledge gained in recent years, to treat them from a united standpoint. No doubt exists in the mind of the Research Department that the opportunities offered here can be extended and taken advantage of in quite a new way if the necessary means are forthcoming.

b). In connection with the International Christian Press and Information Service, the systematical formation of a *service of documentation* and material has been undertaken, in the construction of which the Research Department has likewise interested itself. At the particular request of the Research Department of the American Federal Council of Churches, basic material on the subject of »Church and Wireless» had already in 1932/33 been collected[1]). In the same way, extensive material has been assembled on the preoccupation of the churches with the cinema problem. In accordance with a special request, the Department undertook to provide documentation on the situation and problems of the Saar territory. Moreover, in connection with the study conference on the problem of the state, the necessity arose of assembling material on the problem of conscientious objection to

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[1]) See Minutes of Novi Sad, p. 27/28.

military service, which will shortly be released to the Churches in the form of a special report.

c). The Research Department has also taken a regular part in the publication, in three languages, of the News Letter, the writing and thoughtfully interpreted translation of which, especially as regards the principal articles, have claimed a good deal of time. In the News Letter a special section has been devoted to book reviews, in which surveys of literature connected with the important social-ethical study work of the different churches have been made.

II. Studies on Calendar Reform and the Stabilisation of Easter.

When the League of Nations asked the Churches to state their attitudes to the proposals for a stabilisation of Easter, the Universal Christian Council, in August 1932, entrusted the Research Department with studies on the question of calendar reform and the stabilisation of Easter. A report was already given last year on the carrying out of the investigations and on the enquiry, with assistance from all the Churches of the Universal Christian Council. The results of the studies of 1932/33 are reproduced in detail in the report: »The Churches and the Stabilisation of Easter», which has been published in English, French and German editions.

In the year 1933/34, on the resolution of the Executive Committee at Novi Sad, the studies were continued and were concentrated in particular on questions connected with a whole reform of the calendar, which the results of the first investigations had revealed as being of particular urgency. These questions are dealt with in detail, from the church and especially from the oecumenical point of view, in the report: »The Churches and the Reform of the Calendar», which provides at the same time the basic material for a further enquiry. In the carrying out of this whole study, the help and counsel of experts belonging to the international organisations for calendar reform have been of particular value and have facilitated the work of the Research Department in every way.

III. Oecumenical Studies and Study Conferences.

It is already evident from the report on the development of the information service how the interior needs of the whole work have led more and more to a concentration of the studies of the

Research Department on the decisive fundamental questions of Christian thinking and action. Moreover, the results of the study conference of Bâle (April 1932) had made it particularly clear that only by such clarification of the great fundamental questions could a common basis of agreed Christian convictions be achieved which would make common action on the part of the Churches possible.

2). It was already shown in last year's report how the *oecumenical study conferences* and, in connection with them, the national study conferences which contributed to their preparation and following up, were proving to be the most suitable way of fulfilling the whole task of the Oecumenical Movement. *The theological study conference of Geneva*, in August 1932, had already laid the foundations for this study work, by providing a preliminary survey on the various main types of Christian social thinking in the history of the Church and working out the questions which needed further clarification. The theses and results of the study conference have been published first in a German edition of the study book »Kirche, Bekenntnis und Sozialethos». Thanks to the active assistance of the French collaborators, M. Guillon, and his associate, M. de Félice, it will be possible to publish a French edition in the autumn of 1934.

3). On the results of this conference, *the oecumenical study conference of Rengsdorf*, in March 1933, on the theme of: »*The Church and the Social Order*», was able to build further. It was just the treatment of this task that was necessitated by the results of the Bâle study conference which, in concerning itself with the problem of unemployment, had dealt with the basic questions of the reconstruction of the social order. The joint discussions of theologians and sociologists of various countries and Churches proved, in spite of all difficulties, very profitable, for it revealed the concrete starting point for a common Christian approach to the problem of social order and formulated the questions which have to be dealt with in church and oecumenical discussions on the various main types of social order [1]). In response to a general demand, the papers and results are to be published in amplified form, for use by the national study groups and conferences of the Churches and Christian youth organisations which are planned in connection with this work.

4). A good example of how profitable these two study conferences may be for oecumenical study work is provided by the holding of the *Orthodox Study Conference of Bucharest*, in May 1933. It was concentrated on the question of a biblical and doctrinal foundation of the social task of the Church, which

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[1]) See Minutes of Novi Sad. 27/28.

assumed its particular concrete form in the treatment of the agrarian problem as a decisive problem of the social order in the various Balkan countries. »The Report on the Balkan Conference of the Orthodox Churches» gives a detailed account of the course of the discussions, which took place in close collaboration with the World Alliance for International Friendship through the Churches.

5). In the two last study conferences, as in the studies of the information service, the problem of the State came more and more into the foreground, and its importance for the reconstruction of the whole social order, as for the discussions by the Churches of the problems here involved, had assumed a growing significance and had become the central point of the whole spiritual struggle of the present day. For this reason the question of the Christian conception of the state was made the subject of the last oecumenical study conference, held in Paris, April 1934, on *The Church and the State of Today.* With a definite unity of thought hitherto not achieved, this conference was able to fulfil its task of laying the foundations for a comprehensive investigation of the problems which are here imposed upon the whole oecumenical movement[1]). In addition to studies on the theological basis of the State, it will be a matter in particular of examining the relations of State and Church in the narrower sense, and also of the theme: the Church and the international problem, or: oecumenicity and internationalism. In connection with this latter task it should specially be mentioned that it is by serious preoccupation with this group of questions that the Churches will also best serve the cause of profitable collaboration with the great official international organisations with which the Geneva centre is in touch. That has already been shown in the work of the Paris study conference itself, as is confirmed by competent persons in international work. Above all, it was evident what possibilities exist of working out from here a comprehensive clarification of the meaning and significance of genuine international work, and at the same time of constructive criticism by the Churches on international development in its entirety, as well as on the main individual international problems.

In order as quickly as possible to pave the way for further studies, the Research Department has already produced the German edition of the study book: »Die Kirche und das Staatsproblem in der Gegenwart». The publication of an English edition, which will contain the papers and results of the discussions in systematically worked out form, is anticipated for the autumn of

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[1]) The conference has already been reported on in detail in *The Churches in Action,* No. 5, p. 1—3.

1934. There is also a prospect of a French edition of the study book appearing within reasonable time.

The Churches have been asked to have the material and results of the Paris study conference used by study groups and conferences, so as to achieve a comprehensive discussion on the whole Christian conception of the State among clergy and laity.

6). In connection with the oecumenical study conferences, a series of questions has emerged which it is necessary to work out simultaneously, in order to lay the required foundations for further profitable oecumenical discussion on all the main problems. For this reason, the Research Department proposed last year the formation of *oecumenical research groups*, which should be oecumenical, confessional, regional or national in composition; a detailed survey on the character, structure and study methods of the oecumenical research groups is available in a special memorandum.

After very thorough consultation with experts, and in accordance with resolutions of the Research Commission and of the Administrative Committee of the Universal Christian Council, the formation of oecumenical research groups has been begun upon, with the following main themes:

a) *The Kingdom of God and History as a Problem of Social Ethics.*

The first meeting of this research group took place in Paris from April 5—7, in connection with the last oecumenical study conference, and achieved valuable results as a foundation for the further studies and work of national study groups, as well as being of immediate significance for the discussion on the Christian conception of the State.

b) *Order of Creation and Natural Law.*

c) *Christian Anthropology as a Problem of Social Ethics.*

Anyone who has read the reports on the course taken by the last study conferences will know to what a far-reaching extent the Christian conception of the social order, the State, rationalisation and international conflict is influenced by the attitude taken towards these problems, and how vitally important it is for oecumenical work that they should be cleared up.

d) *Church and State.*

e) *Oecumenicity and Internationalism.*

The work of these two groups is the outcome in particular of the last oecumenical study conference and should at the same time be of service to the study groups and conferences of the Churches which it is proposed to form in this connection.

A survey on the further tasks of the oecumenical research groups is given in the special memorandum.

7). As a further possibility of consolidating and extending

this research work, the plan of a permanent *oecumenical seminar* has, in the last two years, taken definite shape, and is reported on in detail elsewhere. The Research Department has contributed to the support of the efforts made for the formation of an oecumenical seminar, by a number of negotiations and has, in particular, taken part in the preparation and carrying out of the first summer course which took place in Geneva from July 30 to August 18.

8). It was already possible to show last year that in the development of the information service and of the study work of the Research Department efforts were being made to take into account to an increasing extent the questions and requirements of the Churches of the Universal Christian Council and that it was of immediate service for the practical work of the Churches. In the meantime still more Churches have begun to take an active part in this oecumenical study work, by forming study groups and holding study conferences. Clergy and church leaders, theologians and laymen have recognised the special importance of this study work for the great tasks of the Church and have stated it as their opinion that the results are of immediate service for the preaching and educational work of the Churches. Hardly ever before has this study work been so necessary in the service of the Church in the world, for it is now a question of proclaiming the great common Christian convictions with all clearness at a time of spiritual crisis and to oppose the conceptions of the anti-Christian world. Where anything of the meaning of this work has been understood, no further word is needed to explain that it is not a matter of unification, but of the unity of the Church, of the brotherhood of Christian Churches and its effect in a world of the utmost tension and distress. From this viewpoint, the Churches of the Universal Christian Council are seen to be faced with the task of getting down in a still more thorough manner to the process of deepening and extending this work and of creating for it the space that belongs to it in the whole work of the Churches, using to the full the vast possibilities which are apparent, and bearing a fair share of the high responsibility with which they are faced as the claim and gift of God.

IV. Participation in the Reorganisation and whole Work of the General Secretariat and of the Stockholm Movement.

When in the autumn of 1932 the general secretariat of the Universal Christian Council was united with that of the World Alliance for International Friendship through the Churches, in

the person of the Rev. H.-L. Henriod, a series of administrative and organisational tasks emerged in which the Research Department has regularly shared in the last two years. It has already been mentioned that it has only been possible to reorganise and maintain the whole activity of the Geneva centre through the fact that the combined workers in the general secretariat and research department were conscious of a real unity and carried out together the tasks before them. With a reduced staff of workers, the reorganisation of the Geneva centre and the increasing tasks were jointly accomplished, so far as the material and technical production of papers and translations was concerned. At the same time, the Research Department was regularly occupied with the questions and tasks which emerged in connection with the raising of funds and with the difficulties and negotiations that it involved. The Research Department regularly took part in the meetings of the Administrative Committee of the Universal Christian Council and in the work connected with it. In the same way, collaboration with the standing commissions of the Universal Christian Council was carried out jointly. In particular, in the closest cooperation with the General Secretary, the relations with the Churches belonging to the Universal Christian Council were extended and consolidated. In addition to written communication with the Churches, this collaboration found particular expression in the distribution of tasks and responsibilities by means of journeys and visits undertaken by the collaborators in the Research Department in Denmark, Germany, England, France, Holland, Jugoslavia, Roumania, Sweden and Switzerland. Closely connected with this were the common endeavours for a closer collaboration with the other main branches of the Oecumenical Movement, which is specially reported on in the following paragraph. All these common fields of work concerned, as it were, the tasks and interests of the whole movement and of the general secretariat, in the same way as, on the other hand, the collaboration of the general secretariat in many instances supported or even provided the only possibilities of the fulfilment of the special tasks of the Research Department.

V. Collaboration with the other main branches of the Oecumenical Movement.

1). At a series of decisive points, the activity of the Research Department has been determined by increasingly close collaboration with the other main branches of the Oecumenical Movement, which arose partly out of organisational changes, but in particular

out of the development of the research work determined by inner needs. With the practical opportunities for regular mutual support already provided by the joint general secretariat of the Universal Christian Council and *the World Alliance,* new and special possibilities and requirements for closer contact at once became apparent in the Orthodox Study Conference of Bucharest. After joint preparation, it was, indeed, carried out in separate sections, but the whole course of the conference proved how fortunately the two organisations supplemented each other in their work, and how the discussion on the fundamental questions of Christian social ethics was already paving the way for the discussion of difficult inter-state problems. This collaboration was of still greater significance in connection with the oecumenical study conference on the Church and State problem of today. Since representatives of the World Alliance had already taken part in many of the preliminary national conferences of the Churches belonging to the Universal Christian Council, the Paris study conference of necessity discussed on the broadest possible lines the basic questions and foundations that are of decisive importance for the attitude to be adopted by the Churches to the great international problems. At the same time, the ground was also prepared for the joint meeting of the Universal Christian Council and the World Alliance on: Church, State and World of Nations, for which the Paris results serve as a basis. The preliminary preparations had already shown how further fundamental discussion can be completed and brought to fruition with the help of the years of attention that the World Alliance has given to concrete international questions and conflicts.

2). From the details given on the information service, it will be seen that collaboration with the *Research Department of the International Missionary Council* was further extended, and that it led in particular, in connection with their studies on the opium and narcotics problem, to a common course of action and mutual support. But in addition to this, specially valuable consultation took place on the fundamental questions which, in the study conference of Rengsdorf, raised common problems in the sphere of social order. Here, in particular, the further examination of Communism and of other forms of social reconstruction would reveal common possibilities of work, making closer cooperation both necessary and profitable. On the other hand, in the work of the Universal Christian Council and of its Churches, consideration must be given to the proposals and recommendations arising out of the thorough investigation made by the Research Department of the International Missionary Council on the effects of industrialism in Africa.

Similar, if not even greater possibilities of collaboration were evident in the oecumenical study conference of Paris. Here the necessity was revealed of undertaking to re-think fundamentally the Christian conception of the State, and to examine whether it can also be applied to the young Churches of the Far East and other branches of the mission field, or whether new conceptions must be evolved. Here we are specially concerned with the relations of Church and State in their collaborative aspect and in their reciprocal limitation in non-Christian states, and with the relations between Church and nation. (Volkstum.) As a special common task, a thorough examination of the problem of colonial imperialism and of the attitude of the old and young Churches thereto was claimed by the Paris study conference. Thus, in the light of the studies on fundamental questions, tasks to be worked out in common have appeared on a number of essential points, and their joint accomplishment is of particular significance for the old as for the young Churches and the whole mission field.

3). The increasingly strong concentration of the Research Department on fundamental questions has also resulted in a closer collaboration with representatives of the *Lausanne Movement* (Faith and Order). The results of the Geneva study conference on the main types of Christian social-ethics had already led to mutual exchanges of results. In the oecumenical study conference, on the problem of the social order, collaboration took place for the first time. But again at the oecumenical study conference of Paris, the common tasks were very strongly apparent when, in the question of the Christian conception of the State, the problem of the Church itself came under discussion. Canon Hodgson took a most active part in the discussion of the Paris study conference and in the oecumenical research group on the kingdom of God and history.

4). In the same way, it has been possible on many occasions to strengthen the cooperation with the *international Christian youth organisations* and with the *World's Student Christian Federation*. Studies on the problem and distress of unemployment, on the international regulation of opium and narcotics and on that of the feecharging employment agencies have provided opportunities for common action. But a particular mutual interest in closer cooperation was, again, specially evident in connection with the studies and study conferences on the fundamental questions of Christian thinking and action. Above all, closer contact has been established with the study work of the World's Student Christian Federation, which has been actively concerned with the questions of Communism, Nationalism and similar fields of work.

Dr. Leiper suggested that more definite steps should be taken to bring the work of the Research Department to the attention of Churches and organisations in different countries which were at work on similar problems and which were not acquainted with the importance and real value of the work done by the Research Department at Geneva.

The Council accepted the Report, with a very warm expression of thanks to Dr. Schönfeld for the work of the Research Department and for the strong and deep foundations that it was laying for oecumenical activity.

World Conference in 1937.

Dr. Schönfeld made a preliminary statement on the preparations that the Research Department had in view and stated that an enquiry had been addressed to the Churches, to ascertain how far they were in agreement that one of the decisive subjects for treatment by this World Conference should be the problem of the Church and the State.

Dr. Oldham then presented a memorandum drawn up by the Research Commission and by a further sub-committee. It was to be regarded as an outline only, to be filled in as a result of the deliberations of this present Council Meeting. It was proposed that the main subject of the World Conference should be the Church, the State and the Community, including the problem of International Relations. An explanation of the reasons for holding a World Conference in 1937 was presented and of the proposed plans for the preparatory work.

The Council expressed its agreement with these proposals by vigorous applause.

Dr. Thélin expressed the view that cooperation with other oecumenical movements must, in the spirit of solidarity, be borne in mind, but that at the same time the special aims and tasks of »Stockholm» and the basic starting point of the Movement at the 1925 Conference must also be taken into account.

The Chairman proposed and the Council agreed that a small committee should be appointed to consider the matter of the World Conference and to present a report and recommendations to the Council later in the meeting, and that this committee should consist of the following members:

Dr. Boegner, Mr. Crossman, Dr. Gavin, Dr. Oldham, Professor Runestam, Dr. Schönfeld (convener), Mrs. Söderblom, Dr. Thélin, Dr. Wendland, Professor Zankow, Professor Zilka.

Saturday, August 25. 4, p.m.

The proceedings, at which members of the World Alliance for International Friendship through the Churches and visitors were present, were opened with prayer led by Dr. Boegner, Dr. Krummacher and the Chairman.

Statement by the German Delegation of the World Alliance.

The Chairman read the following statement on behalf of the German Delegation of the World Alliance:

»The peculiar situation in the political and ecclesiastical development in Germany induces the members of the German delegation of the World Alliance to request you, Mr. Chairman, to make the following statement *before* the commencement of the proceedings:

»'The German Delegation of the World Alliance does not wish to take any part in a public discussion on the internal affairs of the German Church.'»

Report of the Administrative Committee.

The Chairman reported on the activities of the Administrative Committee since its formation in 1932, and mentioned that in addition to its supervision of the regular administrative side of the Council's work at Geneva, the Committee had cooperated in such activities as those of the High Commission for Refugees coming from Germany, and those of the Committee of the Oecumenical Seminar which had just taken place.

The Chairman then went on to report on the steps taken to establish relations with the situation in the German Evangelical Church, as a result of the frank and friendly discussion which had taken place at Novi Sad. He referred in particular to his correspondence with Reich Bishop Müller and the German Church Government [1]), and to his Message of May 1934[1]) to the members of the Churches represented on the Council.

Bishop Heckel expressed his appreciation of the friendly and charitable manner in which the Chairman had described the exchange of letters and made a full speech on the general situation.

Dr. Keller then spoke, and asked various questions of the German Delegation.

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[1]) See Appendix I, pp. 63—66.

The meeting was then adjourned till 8.30 p.m., when only members of the Council were to be present, with the understanding that the proceedings should be treated as private.

Saturday, August 25, 8.30, p.m.

The discussion on the situation in the German Evangelical Church was continued, and the following spoke:

Dr. Boegner, Dr. Leiper, Professor Brun, Dr. Simons, Bishop Aulén, Mr. Crossman, Pastor Hoyois, Bishop Heckel.

At the Chairman's suggestion the following members were appointed as a watching group, with discretion to bring forward or not to bring forward a recommendation for the Council to consider on the following Wednesday:

The Bishop of Chichester, Bishop Ammundsen, the Bishop of Novi Sad, Dr. Boegner, Professor Brun, Pastor Henriod (secretary), Professor Keller, Dr. Leiper.

The meeting was adjourned at 11 p.m.

Monday, August 27, 9.30, a.m.

A joint plenary session was held with the World Alliance for International Friendship through the Churches, under the chairmanship of the Bishop of Chichester, on the subject of »The Church and the State of Today». Introductory speeches were made by Professor Runestam, Dr. Boegner, Professor Vyscheslavzeff, Bishop Heckel and Dr. Oldham.

Dr. Schönfeld submitted the following questions to the meeting for general discussion:

1. How does the Church of Christ understand the nature and the purpose of the State?

2. How does the Church of Christ understand its relations to the State, in its freedom from the State and in its obligations towards the State?

3. In what sense can a totalitarian claim be made by the Church on the one side, and by the State on the other?

The speakers in the general discussion dealt in particular with the problem raised by the vast extension of the functions of the State everywhere in connection with the growing secularisation of the thought and life of mankind. The problem of the totalitarian claims of the State and of the Christian understanding of freedom also took a central place in the whole discussion. All the speakers called attention to the urgent tasks which face all Churches in the present critical and acute situation.

Monday, August 27, 1934, 8.30, p.m.

A private session of the Universal Christian Council took place, for further discussion on the German Church situation, and the following members spoke:

Bishop Heckel, Bishop Ammundsen, Dr. Simons, Dr. Koechlin, Professor Koch and the Chairman.

The meeting was adjourned at 11 p.m.

Tuesday, August 28, 1934, 9.30, a.m.

A further joint session was held with the World Alliance, under the chairmanship of Lord Dickinson, on the subject of »The Church and the World of Nations». Introductory speeches were made by Pastor Bouvier, Professor Zankow, Dr. Bonhoeffer and Archdeacon Marten. The following questions were submitted to the meeting for general discussion:

1. From what basis and with what legitimation does the Church have a particular responsibility to speak regarding international problems? What does the mutual relationship between oecumenicity and internationalism imply for the task of the Church?

2. What are the particular means and limits of the Church's cooperation in the international field.

The discussion dealt with the attitude of the Churches to concrete international conflicts, and especially to the war problem, which was seen, however, as being only one problem in the whole struggle for the creation of international order. The Churches were recognised as having a unique contribution to make towards the achievement of genuine cooperation between the states and nations.

Youth Commission Resolutions.

At the invitation of the respective chairmen, representatives of the Oecumenical Youth Conference attended the afternoon sessions of the joint meetings and presented the resolutions that it had adopted on conscientious objection and on the universal nature of the Church.

Wednesday, August 29, 9.45 a.m.

Reports from the Sections.

Dr. Leiper presented the report of the *American Section.* Supplementing briefly the information contained in the written report circulated to the members, he drew attention to the fact

that very little mention was heard on the platforms of the United States of the problem of the German Church. He referred to this fact as indicating a lack of consciousness, on the part of other Churches, of a problem that was not their immediate concern. It did not imply hostility or lack of friendship, but simply provincialism and parochialism and a narrowness in the conception of the Christian task. At the same time, an increasing number of people in America were conscious of the worldwide nature of the Christian enterprise and of the existence of the Universal Christian Council for the purpose of voicing the importance of a world expression of Christianity. This should lead to a controlled, cooperative advance in the work for which the Stockholm Movement was called into being.

The Rev. E. C. Urwin presented the report of the *British Section*. In addition to the activities of the section referred to in the annual report of the Christian Social Council which had been circulated to the members, Mr. Urwin mentioned the representative and competent retreat held at High Leigh, when the question of Church and State had been very widely discussed, and which had made a deep impression. The retreat had stimulated enquiry and had promoted the concentration of the Churches affiliated to the Christian Social Council on this subject. Mr. Urwin also mentioned that an attempt had been made to gain a wider public for the work of the Universal Christian Council by means of the large meeting which had been held at the Mansion House, London, in June 1934.

Professor Zankow presented the report of the *Orthodox Section*. Although he could only speak in particular for Bulgaria, his report could be regarded as generally applicable to other branches of the Section. The movement was not only becoming more widely known in the Orthodox sphere, but the ideals for which it stood were being put into practice. Professor Zankow referred in particular to brotherly cooperation in youth work, which was something quite new for Orthodoxy, and to the opening of homes for destitute children, for the aged and for students. Similar activity could be reported from the Roumanian and Greek Churches. In fact in Roumania it might be said that the cloister was becoming more and more the centre of practical Christianity.

The Chairman reported that Professor Alivisatos, Secretary of the Section, had been unable to be present at the meeting and that it was not therefore possible to present information on the actual work of the Movement in the Church in Greece. It was hoped to make it financially possible for the officers of the Movement to come more frequently into touch with Orthodoxy and to

extend the contact that had been so happily established at the Novi Sad Meeting of 1933. The Chairman mentioned the fact that the Chairman of the Council for the coming two years would be Archbishop Germanos. He also expressed the gratitude of the Council for the constant attendance at the meetings and support of Archbishop Stephan, the Bishop of Novi Sad and Professor Zankow.

Bishop Ammundsen presented the report of the *Continental Section*. He indicated the peculiar character of the Section, in which the same unity was not possible as existed in other Sections. The problem of the State had been very much to the fore during the year, and permanent groups had been formed for its study in Germany, Holland, Sweden and Switzerland. Similar groups were in process of formation in Czechoslovakia, Finland and France.

Reports from the Commissions.

The Rev. F. W. T. Craske presented the report of the *Youth Commission*, and added that in the event of a meeting of the Executive Committee of the Universal Christian Council and of the International Council of the World Alliance being held in Hungary in 1935, a parallel Youth Meeting might be held. After outlining the plans of the Commission for the immediate future, Mr. Craske urged upon the Council the need for a full time travelling secretary, and asked that the matter should receive early consideration in the budget.

Professor Keller presented the report of the *Theologians' Commission*. He emphasised in particular the productive manner in which the Commission had collaborated with the Research Department in connection with the preparations for the Study Conferences of recent years. The Commission had also taken part in the preparations for the Oecumenical Seminar.

Report on the Oecumenical Seminar.

In presenting this report, Professor Keller said that the plan had developed out of the activities at the Geneva headquarters in the sphere of education. A more solid and scholarly foundation was necessary for students of the movement than was made possible by occasional lectures. Professor Keller outlined the course that the Seminar had taken and the countries represented among the students. The level attained had been extremely high and entirely in keeping with the post-graduate purpose of the Seminar. Its

members had expressed much satisfaction and had forwarded the following resolutions to the Council:

»The members of the Seminar express their profound gratitude to God for the spirit of love and of brotherly fellowship which, of His goodness, prevailed among them, and for the mutual preparedness to understand one another which He granted to them.

»They confess that they are alive to the spiritual and religious confusion of the times and that they are therefore firmly convinced of the oecumenical duty and task of all Christians.

»They declare that oecumenical collaboration did not remain a mere word in the Seminar but that, in spite of differences of nationality, church and confession, it proved a reality, thanks to the knowledge that the person of Jesus Christ was present for all; and so that, in spite of preliminary differences, for instance, between the representatives of the Reformed Church and those of the Russian Orthodox Church, considerable progress was finally achieved in the realm of the essential understanding of the basic Christian truths.

»They declare their gratitude for the expert, tactful and fatherly leadership which the organisers of the Seminar displayed during the sessions and discussions, and for the instructive teaching and strong spiritual assistance and advice which they received from the different professors.»

The Chairman expressed particular thanks to Professor Keller for the enthusiasm with which he had undertaken this branch of the work and especially for the time that he had given to visiting the universities and theological colleges on behalf of the Oecumenical Movement. He himself had received many letters and verbal expressions of appreciation from those who had listened to Professor Keller in British universities and colleges.

The report, together with the proposals for future plans that it contained, was unanimously adopted by the Council.

Press Reports.

The Chairman called on Bishop Heckel, who made the following statement:

»The German Delegation has noticed with the deepest indignation the manner in which, in some sections of the public press, the meeting of the Universal Christian Council, even in its confidential sessions, has been reported upon. This reporting is not only based upon sensation and one-sided in its attitude to the ecclesiastical and political situation

in Germany, but it attempts to some extent to influence the result of the Conference and to create an atmosphere which deprives the proceedings of the inner freedom which is unconditionally essential to them. The German Delegation registers the sharpest protest and requests the Universal Christian Council and its Chairman to do all they can to secure an objective treatment of the proceedings in the public press.»

Dr. Oldham and Bishop Ammundsen associated themselves with the terms of this protest and voiced the general regret of the Council for the partial and consequently misleading reports that had appeared in some sections of the Press.

The Chairman spoke to similar effect and handed the following note to Bishop Heckel:

»The Chairman agreed that Reports of the Conference which have appeared in certain sections of the Press have given a misleading impression of the deliberations and attitude of the Council, and promised to make a public statement in which he would try to give an objective account of the position and spirit of the Council.»[1])

Report of the International Christian Press and Information Service.

Dr. Thélin presented this report, together with the following resolutions:

»The Management Committee of the World Alliance, and the Universal Christian Council

1. take note of the report of the International Christian Press and Information Service (I.C.P.I.S.) and thank all those who have taken an active part in the organisation of this effort; they express particular satisfaction at the participation in this service of other Christian organisations; they hope that the service will develop in a manner that will enable it to respond more and more to the coordinated needs of all movements which support it.

2. They express the wish that the Churches and other groups belonging to the Council and to the Alliance will make known the activity of this service; that they will help to increase the circulation among the committees of the Council and of the Alliance, in the Press, in the Churches and in religious groups in the different countries; that they will facilitate the

[1]) This public statement took the form of an article in the London *Times* of September 7, 1934.

choice of correspondents and that they will send to the service their principal periodicals.

3. They express the wish that collaboration between this service and the national press services depending on the Churches shall be very carefully organised, in order to avoid any regrettable duplication that might prejudice relations with the Press; they ask that an exchange service between the national press bureaux and the I.C.P.I.S. shall be organised or developed; they draw the attention of the national press services to the need for an organised liaison with the I.C.P.I.S. for the diffusion of its articles, letters and documents in the different countries and Churches; they point out in particular the need for an understanding between the I.C.P.I.S. and the national services, as regards the distribution of national bulletins in countries other than that in which the national press service exercises its activity; they hope that this question of collaboration may be studied and put rapidly into effect; they hope that a special financial effort may be made so that the press services in the different Churches and other groups, as well as the I.C.P.I.S., may be assured of normal working conditions in which to extend their activity.

4. They request the Committees of the organisations collaborating in the I.C.P.I.S. once more to consider together the organisation and operation of their Press Commissions and, in the light of the experience of this past year, to proceed with all administrative modifications which would seem to be required for unity of action. They point out to them, in particular, the expediency of forming a Committee of Patronage for the I.C.P.I.S.

5. They give the General Secretary of the Council and of the Alliance, in collaboration with the Committee of the I.C.P.I.S., the necessary powers to put these resolutions into effect.

The report, together with the resolutions, was unanimously adopted by the Council, with a special expression of appreciation from the Chairman of the work done through this service.

Report on „The Churches in Action."

This report was submitted by Dr. Schönfeld, and accepted by the Council with thanks. It was decided that the periodical should be continued, possibly with a larger distribution. The Chairman expressed particular thanks to the members of the Geneva office for the manner of its production.

Report on Calendar Reform.

A report on the studies undertaken by the Research Department on calendar reform was presented by Dr. Schönfeld, and accepted by the Council with thanks.

The following resolution on calendar reform was presented by Dr. Leiper and, after some discussion, unanimously adopted by the Council:

> In accordance with the results of the study and enquiries on the attitude of the Churches belonging to the Universal Christian Council in regard to the Stabilisation of Easter and Calendar Reform, the following resolution was adopted:
>
> 1. The Universal Christian Council agrees that in any calendar reform and new regulation of the date of Easter the disturbances and distress in social and economic life caused by the changing date of Easter should be restricted to a minimum and that therefore in any such new regulation the Festival of Easter should be definitely stabilised on a fixed date on condition that it should always fall on a Sunday.
>
> 2. The Universal Christian Council agrees that in any such new regulation the great Church festivals and holy days should be stabilised as far as possible in such a way as to facilitate the oecumenical unity of the Church by common worship and service.
>
> 3. The Universal Christian Council agrees that the Churches should be asked to inform their respective governments of the proposals adopted in this resolution and of their respective attitudes, and should request that these Church interests should be considered in connection with the steps to be taken by the Governments for the preparation of the reform of the Calendar.
>
> 4. The Universal Christian Council agrees that these decisions should be submitted to the League of Nations, with the request that these wishes and interests of the Churches should be considered in connection with the preparatory steps to be taken for the stabilisation of Easter and the Reform of the Calendar.

The meeting was adjourned at 12.45 p.m.

Wednesday, August 29, 2.30, p.m.

Report from the Watching Group.

The Watching Group presented a draft resolution in connection with the situation in the German Church. This was very

thoroughly discussed, with a view to revision and presentation at the final session of the Council.

The meeting was adjourned at 5 p.m.

Wednesday, August 29, 8.30, p.m.

Report of the Committee on the World Conference of 1937.

Dr. Oldham submitted and commented in detail upon the following resolutions: [1])

1. That if it is decided to hold a conference in 1937, the preparations for it, and in any case the work of the Research Department in the ensuing period of two or three years, be directed primarily to the subject of the Church, the State and the Community. By this is intended the relation of Christianity to political life in its widest sense. It includes naturally international relations. It includes also, obviously, the economic factors which are inseparable from political life. The relations of the State to the family and to culture are also involved. For practical reasons, however, since the resources of the Universal Christian Council are limited, it seems best to focus attention in the main on one aspect of a problem which is in reality an indivisible whole. The importance of other factors than the political will not be overlooked in the preparatory work, but they will be approached from the standpoint of the crucial conflict today between the political and the spiritual.

2. That in the study of the subject of the Church, the State and the Community, and of International Relations, provision be made for the study by the Research Department of the underlying fundamental theological problems through the international groups already set up on (1) Christian Anthropology (with special reference to the relations and mutual responsibilities of the group, the person and the ecclesia), (2) the Orders of Creation and Redemption and (3) the Kingdom of God and History. It is not proposed that these theological subjects should occupy any large place in the programme of the conference itself, but that publications embodying the results of international study by competent authorities should be issued prior to the conference to provide a background for its consideration of the more practical and concrete subjects.

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[1]) For German text, see appendix II, pp. 67—68.

3. That the main subjects of the conference when it meets should be the Church, the State and the Community, (including the problem of International Relations), and that the Research Department arrange for the preparatory international study of these questions; and that any further decision in regard to the details of the programme of the Conference be left for decision by the Universal Christian Council at its meeting in 1935.

4. That the Administrative Committee be instructed to seek to bring about the largest possible cooperation between the different oecumenical movements in the preparatory work for the conference; and that, inasmuch as the subject of »the Church and the World», which is one of the four subjects in the programme of the conference on Faith and Order, is closely related to the subject of the Church, the State and the Community, the Administrative Committee be asked to take up with the Continuation Committee of the Conference on Faith and Order the possibilities of cooperation in regard to the study of this subject.

5. That an explanation of the reasons for holding a conference in 1937 and for the direction of the preparatory work for the conference be communicated to the Churches in some such form as that of the attached appendix, and that the Churches be urged to devote their earnest attention to the consideration of these questions.

6. That in preparation for the conference a survey be made of the progress achieved and the difficulties experienced since the Stockholm Conference in carrying out its programme and of the possibilities for the future, and that the form and method of such a survey be referred to the Administrative Committee.

Explanation to the Churches.[1])

An explanation was submitted with the above resolutions. It was ultimately revised and took the following form:

»The great extension of the functions of the State everywhere in recent times and the emergence in some countries of the authoritarian or totalitarian State raise in a new and often an acute form the age-long question of the relation between the Church and the State. The gravity of the modern problem lies in the fact that the increasing organisation of the life of the community, which is made possible by modern science and technique and

[1]) For German text, see Appendix II, pp. 68—71.

which is required for the control and direction of economic forces, coincides with a growing secularisation of the thought and life of mankind. Consequently ideas and ways of life may be imposed on the individual by the authority of the State or by the powerful pressure of public opinion which are incompatible with the Christian understanding of the meaning and purpose of human life. The extent to which the dominant tendencies of public opinion are able, through education, literature, the press, broadcasting and the cinema, to shape the outlook, the mind and the emotional attitudes of the individual makes the conflict between Christianity and the secular thought of our time as real a problem, notwithstanding the difference in form, in democratically governed as in autocratically governed States. No question, therefore, more urgently demands the grave and earnest consideration of Christian people than the relation between the Church, the State and the Community, since on these practical issues is focussed the great and critical debate between the Christian faith and the secular tendencies of our time. In this struggle the very existence of the Christian Church is at stake. The Universal Christian Council for Life and Work proposes that a conference of representatives of the Christian Churches should be held in 1937, to consider these vital issues. Such a Conference can achieve its purpose only if it is preceded by a prolonged period of thorough preparation. Questions so deep and far-reaching require the most serious thought that can be given to them, and in order to deal with them the Church must enlist the help of the best minds, both theological and lay, that it has at its command.

»The Council urges upon the Churches that they should avail themselves of every opportunity through denominational or national conferences and through literature and the press to awaken Christian people to an understanding of the present crisis in the life of the Christian Church and to the significance of the conflict between Christianity and the secularised thought and life of to-day.

»The Council also urges that provision be made by the Churches for the serious study of the problems created for Christian faith by the dominant tendencies of the secular life of our time. To further and assist in such study the Council has enlarged and strengthened its Commission on Research, and the Research Department will devote its main energies during the next three years to a preparatory study in international co-operation of the main questions which will engage the attention of the Conference in 1937. A pamphlet indicating what in the view of the Council are some of the central problems and the lines on which it is proposed to carry out their study is in preparation, and will be

available shortly. Copies of it in English, French or German may be obtained from the Research Department at Geneva. As a starting-point for the study of these questions there is already available in German the Report of the International Study Conference on the subject of the Church and the State held in Paris in April 1934, and there will be published shortly in English a small volume embodying a consecutive statement of the main findings of the Paris Conference, together with a short review of some of the leading tendencies of thought on the Continent of Europe on the subject of the State and the relation of the Church to it.

»The size, place, character and constitution of the Conference will be decided by the Executive Committee of the Council at its meeting in 1935. The main subject of the Conference will be, as already stated, the Church, the State and the Community, which would include, of course, the question of the relation of states and peoples to one another and the bearing on this problem of the oecumenical or universal character of the Christian fellowship. The central purpose of the Conference is to direct the thought and conscience of the Churches to the momentous and crucial question whether in the present grave crisis in the life of mankind the Christian Churches in virtue of their faith have an understanding of the meaning and purpose of human life and of the relations of man with his fellows in natural groups, in the State and in the Church, which is distinct from, and, in certain respects in sharp oppostition to, other doctrines which to-day command the assent and devotion of multitudes.

»It is the earnest hope of the Council that through a determined effort on the part of the Churches in humble dependence on God to gain a deeper understanding of these vital questions, and to reach a growing community of outlook in regard to the task and mission of the Church in our time, foundations may be laid for an increasingly effective Christian witness and action in the world as it is to-day.»

The following took part in the discussion on the resolutions: Dr. Fred B. Smith, Dr. Thélin, Dr. Boegner, Dr. Wendland, Professor Zilka, Bishop Heckel, Dr. Oldham, Pastor Bouvier.

The Chairman proposed, and the Council unanimously agreed, that the six resolutions should be adopted *en bloc*, together with a seventh resolution, as follows:

> »The Council agrees to the proposal for a world conference of the Christian Churches in 1937 on »The Church, the State and the Community», with due regard to the social and practical problems involved, and instructs the Administrative Committee to take steps on the general lines proposed in the six resolutions, refers the question of its size

(i. e. whether large or small) for discussion by the Executive Committee in 1935 and invites individual members of the Council to offer suggestions for the preparation of the Conference to the headquarters at Geneva.»

Report of the Research Commission.

After an address by Herr Oberkirchenrat Birnbaum, who had been sent as a special delegate from Berlin by the Reich Bishop and Herr Jaeger for the last day of the Council, and who attended by permission as a guest, and gave an address to the Council on the German question, Dr. Schönfeld presented a report on the activities of the Research Commission, and on some proposals which had been put forward at its last meeting. He indicated the kind of help and advice that the Commission would be able to give to the Research Department in the preparation of the work of the Research Groups on the problems connected with the 1937 Conference.

Professor Runestam, as a member of the Research Commission, elaborated further the proposals of the Commission, and gave them his very strong support.

These proposals were adopted by the Council, which expressed its thanks for the activities of the Commission.

Youth Conference Resolutions.

The Council agreed to receive the resolutions of the Youth Commission.

The meeting was adjourned at 11 p.m.

Thursday, August 30, 1934, 9.30, a.m.

Resolutions on the German Church.

The Chairman on behalf of the watching group, presented the following revised Resolutions on the German Church situation: [1])

I. The Universal Christian Council for Life and Work, meeting at Fanø, August 24—30, 1934, after common prayer and consideration of problems which at the present day confront the Church throughout the entire world, has resolved to invite the Christian Churches to undertake during the next few years in international cooperation and oecumenical

[1]) For French and German texts, See Appendix II, pp. 71—74.

fellowship a fresh examination of the problems of the relations between the Church, the State and the Community in the light of the fundamental conceptions of the Christian faith.

II. Grave anxiety was expressed by the representatives of the Churches in many different countries lest vital principles of Christian liberty should be endangered or compromised at the present time in the life of the German Evangelical Church. The Universal Christian Council believes that it is the special task of the oecumenical movement to express and deepen the sense of mutual responsibility in all parts of the Christian Church. And accordingly

Animated by feelings of cordial goodwill to the German people,

Profoundly grateful for the invaluable contribution of the German Evangelical Church to the life and theological thought of Christendom,

Dissociating itself from every political motive,

Recognizing the peculiar difficulties of a situation of revolution,

And Acknowledging the sins and shortcomings of the Churches which its members severally represent,

The Council declares its conviction that autocratic Church rule, especially when imposed upon the conscience in solemn oath; the use of methods of force; and the suppression of free discussion are incompatible with the true nature of the Christian Church,

and asks in the name of the Gospel for its fellow-Christians in the German Evangelical Church

freedom to preach the Gospel of our Lord Jesus Christ and to live according to His teaching,

freedom of the printed word and of Assembly in the Service of the Christian Community,

freedom for the Church to instruct its youth in the principles of Christianity and immunity from the compulsory imposition of a philosophy of life antagonistic to the Christian religion.

III. The Council approves and endorses the steps taken in its name by its President the Bishop of Chichester.

IV. The Council desires to convey its sympathy to all its fellow Christians in Germany in the difficulties and perplexities of the present time, and to remain in friendly contact with all groups in the German Evangelical Church.

V. The Council desires to assure its brethren in the Confessional Synod of the German Evangelical Church of its prayers and heartfelt sympathy in their witness to the

principles of the Gospel, and of its resolve to maintain close fellowship with them.

VI. The Council instructs the Administrative Committee to take whatever steps are judged most appropriate and desirable to communicate the concern expressed in this resolution to the authorities and members of the German Evangelical Church, and to follow up the principles which it sets out.

Protest by the German Delegation.

The following protest was made by Bishop Heckel on behalf of the German Delegation: [1])

»The German Delegation expresses its gratitude for the brotherly spirit shown to a large extent during the session of the Universal Christian Council this year at Fano. The delegation further expresses its thanks that a real effort has been made in the above resolution to speak with understanding and a full sense of responsibility and even in this time of conflict to consolidate the bonds between the German Church and the Oecumenical Movement. In spite of this, the German Delegation finds itself unable to give its vote to the above resolution. The Delegation repeats the opinion which it has frequently expressed that public resolutions cannot help the inner developments in the Church in Germany. It is our conviction that the Universal Christian Council must keep clearly before its eyes and consider with a special sense of responsibility the limits of its oecumenical task in relation to the inner affairs of one of its member Churches. It must do this for the sake of the future of the Oecumenical Movement itself. The German Delegation believes that the new epoch in the life of the German people and in the life of the German Church has thrown up a rich variety of positive problems for the Churches of the World. And it is also confident that the Church of the German Reformation, according to God's gracious will, will itself master its present difficulties. The German Delegation believes that it is not for us as Christians to ask for the help of men, but to appeal in the spirit of deepest seriousness to the saving help and power of God. In particular the German Delegation protests, for the reasons which have been given in detail to the Council, against the following points:

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[1]) For French and German texts, See Appendix II, pp. 73—75.

1. It rejects the interpretation that there is in the German Church »autocratic rule». What is described as »autocratic Church rule» is in fact the concentration of the Church administration and measures of ecclesiastical procedure.

2. The German Delegation repudiates the view that in the German Reich the free preaching of the Gospel, in written and spoken word, is in any way endangered or that due protection is not afforded to the Christian education of Youth. It attests, on the contrary, that the general situation in the Germany of today gives far more possibility for the preaching of the Gospel than ever before.

3. The German Delegation rejects the one-sided stress on a particular group in the German Church and the approval given by the Council to the special theological view of that group. The Delegation finds in this an attitude to the internal situation of the German Church which transgresses the limits of the task of the Universal Christian Council in a very questionable way.»

that After a full discussion, the motion was put to the Council
20 the Resolutions from the Chair should be adopted *en bloc*.
voted for the motion, 6 against and 3 abstained.

pr The following Resolution was also submitted by the members
p esent from the Scandinavian countries and was received sym-
sathetically by the Council, with a view to its being used in further
tu dy:

»We recognise that the State, as the maker and guardian of law and as the organ of culture, has a deep significance for the Church and for the Christian life. It is in the Christian view of divine appointment, although it is tainted with sin and although it can employ its power not only in the service of good but also in the service of evil. But for the Church and for Christians the Kingdom of God and of His Christ has a higher claim than the State or the Nation, and the Will of God as it has been revealed in Jesus Christ comes before the will of the State or Nation.

»The Church has the high mission of proclaiming within the State and the Nation the word of repentance and the Gospel of the Kingdom of God and of Christ and of presenting the Gospel both as a critical and a constructive force. The Church must bear the grave responsibility of having fulfilled this task so imperfectly. The progressive secularisation of modern life is the consequence of this failure of the Church. This makes all the more urgent the demand not only on the individual churches but on the whole of Christendom for

fresh thought and a new dedication to their great task. For this they must have complete freedom to fulfil their divine mission.

»There has always been a pressing problem latent in the relations between Church and State. This problem has become peculiarly acute today by the ever increasing claims made by the State to the complete control of all spheres of national life and of every part of the individual life and by the fact that the State has at its command a steadily developing technique of coercion and propaganda such as was unknown in previous centuries. In these circumstances the Church must more than ever be on the watch to safeguard its spiritual freedom. It must guard against the danger of allowing anything temporal to be proclaimed as the supreme value or any human national or political will to be set above the Will of God revealed in Christ. Not least must the Church in the sphere of education demand of the State that the Christian faith and the Christian way of life should not be superseded or rendered impotent by views of life and forms of conduct that are alien or even contrary to it.»

Financial Statement and Budget.

Dr Leiper presented the following financial statement and budget:

CASH RECORD.

August 1st 1933—July 31st 1934.

Receipts

	Swiss Frs.	Swiss Frs.
A. *From Sections:*		
a) American Section (balance 1932—33)	5.550.—	
b) » » (for 1933—34)	32.000.—	
b) British Section (balance 1932—33)	55.90	
» » (for 1933—34)	11.478.85	
c) Continental European Section	19.892.80*)	
d) Orthodox Section	506.70	69.484.25
B. *Donations:*		
Prof. E. Choisy	800.—	
Dr. W. Adams Brown	100.—	900.—
C. *Other sources of Income:*		
a) Sale of publications	6.75	
b) Subscriptions to the »Churches in Action» 1933	109.86	
c) id, for 1934	453.09	569.70
	Total Receipts:	70.953.95

*) Since the closing of the books, the Continental Section has paid Frs. 2.666.— bringing its total contribution to Frs. 22.558.80.

Expenditures

			Swiss Frs.	Swiss Frs.
1.	Salaries (Officers and staff, including Dr. Schönfeld's insurance)			43.300.15
2.	a) Rent and Cleaning	6.320.75		
	b) Light and Heat	814.15		
	c) Telephone and Telegraph	1.939.45	9.074.35	
	Less:			
	From the Central Bureau for proportionate share of rent & expenses (5/24)	1.186.—		
	From the World Alliance id. (7/24)	2.710.—		
	Refund f. Telephone	702.50	4.598.50	4.475.85
3.	Office supplies			652.—
4.	Multigraphing & duplicating			910.67
5.	Postage			835.74
6.	»The Churches in Action»			1.885.75
7.	Printing and publications			582.90
8.	Library and subscriptions to publications			485.52
9.	Translations			544.16
10.	Travel: General Sec.		1.089.35	
	Others		2.071.15	3.160.50
11.	Administrative Committee			802.05
12.	Executive Meeting, Novi-Sad 1933			2.359.50
13.	Social Centre (to the 30th of June)			250.—
14.	Youth Commission			200.—
15.	Study Conference, Paris			1.076.05
16.	Allocation to the International Press Service (for 10 months)			1.500.—
17.	Incidentals and Interest paid			786.40
				63.807.24
	Depreciation on furniture 10 % on 3903.15:			390.30
			Total Expenditures:	64.197.54
			Total Receipts:	70.953.95
	Surplus of Receipts over Expenditures from August 1st 1933—July 31st 1934:			6.756.41

Cash Statement as of July 31st 1934

Income	Swiss Frs.	Swiss Frs.
Received from various sources during the year up to July 31st 1934		70.953.95
Expeditures		
Paid out as shown above	63.807.24	
Spent for furniture	375.—	
Total Expenditures:	64.182.24	
Deficit from July 31st (see Min. Novi-Sad, Cash Statement as of July 31st 1933):	11.449.31	75.631.55
Deficit for period [1])		4.677.60

[1]) Loan: MM. Dominicé, Bordier, Thélin ..... 5.000.—
Balance in Cash & Postcheque, 31—7—34 322,40
Frs. 4.677.60

Frédéric Dominicé
Hon. Treasurer.

(In Swiss francs)

Income:	Budget revised for July 1933—July 1934	Actual Total for the year July 1933—July 1934	Budget adopted for 5 months Aug.—Dec. 1934	Budget adopted for 1 year 1934—1935
A. *Contributions:*				
a) American Section (32—33)	5.550.—	5.550.—		
» » (33—34)	32.000.—	32.000.—		
» »			10.000.—	24.000.—
b) British Section (32—33)..	55.—	55.90		
» » (33—34)..	11.300.—	11.478.85		
» »			5.165.—	12.400.—
c) Continental Section	22.000.—	19.892.80*)	11.460.—	27.500.—
» balance (33—34)			2.666.—	
d) Orthodox Section	1.000.—	506.70	415.—	1.000.—
B. *Donations:* Prof. Choisy and Dr. Brown		900.—		
C. *Other sources of Income* »Churches in Action», etc...	600.—	569.70	250.—	600.—
D. *Special efforts:* British Sec. ..	1.600.—			
Continent. Sec.	4.000.—			
E. *Auxiliary fund:*.....			6.250.—	15.000.—
Total Income: Frs.	78.105.—	70.953.95	36.206.—	80.500.—
Expenditures:				
1. Salaries (officers and staff) ..	43.050.—	43.300.15	17.791.—	42.700.—
2. Rent, cleaning, heat, telephone	4.900.—	4.475.85	2.625.—	5.300.—
3. Office supplies	1.250.—	652.—	525.—	1.250.—
Furniture: typwriter		375.—		
4. Multigraphing and duplicat.	1.250.—	910.67	540.—	1.300.—
5. Postage	1.000.—	835.74	415.—	1.000.—
6. Printing and publications..	800.—	582.90	333.—	800.—
7. »The Churches in Action»..	2.300.—	1.885.75	832.—	2.000.—
8. Library and subscriptions..	700.—	485.52	290.—	700.—
9. Translations	600.—	544.16	210.—	500.—
10. Travel: Gen. Sec.	5.000.—	1.089.35	832.—	2.000.—
others		2.071.15	833.—	2.000.—
11. Council Meetings (Novisad)	2.350.—	2.359.50		
» » (Fanø)	2.000.—		2.000.—	
» » (1935)				2.500.—
12. Administrative Committee..	1,250.—	802.05	625.—	1.500.—
13. Social Centre.....	500.—	250.—	250.—	500.—
14. Commissions: Youth	200.—	200.—	833.—	2.000.—
Others				
15. Study conferences	1.000.—	1.076.05	2.500.—	6.000.—
16. Press Service.....	1.500.—	1.500.—	1.250.—	3.000.—
17. Incidentals and interest paid	600.—	786.40	190.—	450.—
18. Seminary			415.—	1.000.—
Deficit ending July 1933....	11.449.31	11.449.31		
Former deficit, July 1934 ..			4.677.60	
Probable deficit at Dec. 31st 1934				1.760.60
Total Expenditures: Frs. ..	81.699.31	75.631.55	37.966.60	78.260.60
Deficit at July 31st 1934	3.594.31	4.677.60		
Surplus of Exp. over Income:			1.760.60	
Surplus of Income over Exp.:				2.239.40
Total to balance Income ..	78.105.—	70.953.95	36.206.—	80.500.—

*) Since the closing of the books, the Continental Section has paid Frs. 2.666.— bringing its total contribution to Frs. 22.558.80.

After some discussion on the financial prospects for the coming year, it was resolved:

To adopt the Budget at the rate of Sw. fr. 78,260.60 per year, as recommended by the Finance Committee.

To alter the fiscal year of the movement to correspond with the calendar year.

In view of the contemplated change in the fiscal year, to authorize the extension of the Budget at the rate of Sw. fr. 78,260.60 per year for the necessary additional five months to effect this change, subject to revision by the Executive Committee at its next meeting.

To endeavour to raise an auxiliary fund of Sw. fr. 15,000 towards the difference between the budgeted income of Sw. fr. 65,500 and the budgeted expenditure of Sw. fr. 78,260.60, thus bringing the estimated income up to Sw. fr. 80,500.

The Chairman pointed out that if this additional income were not secured, the Movement would almost certainly have to dispense with the services of either Dr. Schönfeld or of Monsieur Henriod, which would involve a severe loss to oecumenical activity.

Nominations and Elections.

The Nominations Committee submitted the following proposals, which were adopted by the Council:

1. *Officers:*

Archbishop GERMANOS,	Chairman of the Council.
Bishop AMMUNDSEN The Bishop of Chichester Dr. S. Parkes CADMAN	Joint Presidents.
Pastor H. L. HENRIOD,	General Secretary.
Dr. H. SCHÖNFELD,	Director of the Research Department.
Pastor N. EHRENSTRÖM,	Associate Director of the Research Department.
Miss M. SINCLAIR,	Assistant Secretary.
Monsieur F. DOMINICÉ,	Honorary Treasurer.
Professor Dr. A. KELLER,	Honorary Lecturer.

2. *Administrative Committee:*

The Bishop of Chichester, Chairman.
Archbishop GERMANOS.
Bishop AMMUNDSEN.

Dr. Adams Brown.
Dr. Boegner.
Dr. Stange.
(Substitutes):
Pastor Guillon
Dr. Krummacher
Professor Runestam.

3. *Executive Committee:*
The Rev. F. W. T. Craske (as a co-opted member in the place of Bishop Ammundsen).
Bishop Heckel, (as a member from the Continental Section, in the place of the late Bishop Ihmels).

4. *Membership of Council.*
The following were appointed, under 4 (c) and (d) of the Constitution, as consultative and co-opted members:
Dr. Björkquist
Dr. Bonhoeffer
Mons. Bouscharain
The Rev. F. W. T. Craske
Mons. de Félice
Pastor Guillon
Praeses Koch
Dr. Kullman
Mr. B. Pickard
Dr. Visser't Hooft.

5. *Elections to Commissions.*

a). *Theologians' Commision:*
Professor Horton
Canon Quick
Professor Gavin
Professor Mackintosh.

b). *Youth Commission:*
Pastor Sparring-Petersen, (Acting Chairman)
Professor A. Philip
Dr. Zernoff.

c). *Press Commission*
Dr. Thélin (Vice-President)
Mr. von Weymarn (Secretary)
Professor Homrighausen.
Dr. Leiper.

d). *Advisory Commission on Research.*

The Council agreed to appoint Dr. J. H. Oldham as Chairman of this Commission and to add to the present members Dr. Visser't Hooft and Professor Zankow. It was agreed that Dr. Dibelius should be a member of the Commission for questions relating to the Theologians' Commission, Dr. Thélin for those relating to the International Labour Office and Dr. Kullman for those relating to the League of Nations. It was referred to the Chairman of the Commission and to the Research Department to make proposals for the addition of further members or alternatively for the formation of a panel of consultative members. The Chairman and the Research Department have submitted proposals to the Administrative Committee which have been approved, and the Advisory Commission on Research will therefore be constituted as follows:

Dr. J. H. OLDHAM, (Chairman).

Prof. John BAILLIE	Prof. O. LIEB
Prof. BERDIAEFF	Prof. A. LECERF
Prof. E. BRUNNER	Lic. W. MENN
Rev. V. A. DEMANT	Prof. A. RUNESTAM
Rev. N. EHRENSTRÖM	Dr. W. A. Visser't HOOFT
Pastor Ch. GUILLON	Prof. Van DUSEN
Canon L. HODGSON	Dr. H. SCHÖNFELD
Prof. M. HUBER	Prof. H. D. WENDLAND
Dr. F. E. JOHNSON	Prof. St. ZANKOW.

Together with:

Prof. M. DIBELIUS, (for questions relation to the Theologians' Commission)

Dr. G. KULLMAN, (for questions relating to the League of Nations)

Dr. G. THÉLIN, (for questions relating to the I.L.O.).

The Administrative Committee is empowered, on recommendation from the Chairman of the Commission, or from the Research Department, to make further additions in the membership of the Commission.

The Research Department will consult members of the Commission by letter as occasion arises, and when meetings of the Commission are required, since for reasons of economy it is not practicable to meet the travelling expenses of all members of the Commission, the Chairman of the Commission and the Research Department, with the approval and consent of the Chairman of the Administrative Committee, shall invite to attend the meeting in addition to the Chairman not less than three other members of the Commission from those whose advice in their judgment

will be most helpful in regard to the subjects on the Agenda for that particular meeting and who can most conveniently attend.

6. *Representative of the Council at the Quinquennial Meeting of the Protestant Federation of France:*
The Bishop of Novi Sad.

Statement by Bishop Heckel.

Bishop Heckel made the following statement in connection with the proposals of the Nominations Committee:

»It is only courteous not to reject the carefully considered proposals of a Committee. None the less, the German Delegation feels obliged, without raising any personal question, fundamentally to oppose the proposal to elect Praeses Koch to the Universal Christian Council as a consultative member. We shall be compelled to regard this election as indicating a one-sided attitude towards the internal conditions of the German Church, and we fear that by such an election, the Universal Christian Council would not contribute to the pacifying but rather to the intensifying of the dispute in the German Church. The election would, moreover, create for the Council itself a dangerous prejudice for future work.»

Soviet Russia.

The Council received the following resolution that had been adopted by the World Alliance:

»Resolved that this meeting of the World Alliance expresses an earnest desire that if and when the Soviet Republics of Russia are admitted as a member of the League of Nations, it should be made clear that membership of the League should involve effective liberty of conscience and freedom of worship.»

In adopting this resolution, the Universal Christian Council added:

»In accepting this resolution the Universal Christian Council for Life and Work urges the League of Nations to use its influence in such a way that members of religious bodies in Soviet Russia should, in matters relating to their religious confession, have complete liberty to establish and maintain contact with their fellow believers both inside and outside Russia without any restraint whatever.»

Peace Message from the Archbishop of Canterbury.

The Chairman presented and the Council accepted the Message on World Peace which had been drawn up at a Conference of Christian leaders held at Lambeth Palace, England, on May 15,1934, under the Chairmanship of the Archbishop of Canterbury, and which had been circulated to the members of the Council shortly after that date.

Representation of the Fifth Section.

The Chairman referred to a letter which he had received from the Rev. William Paton, Secretary of the International Missionary Council, containing a proposal that its National Councils for Asia and Africa should be accepted as doing the work of the Fifth Section of the Universal Christian Council. The proposal was based on the realisation that the younger Churches of the East must ultimately be concerned with the problems which were being dealt with by the Universal Christian Council and that, in fact, these Churches were already occupying themselves with the rural and industrial problems and with the consideration of the whole question of the social order that the Universal Christian Council would urge upon them. Since these Churches were related to the International Missionary Council, the acceptance of such a proposal would obviate the duplication that might occur if they were related separately to the Universal Christian Council. Such an arrangement would, moreover, ensure that the younger Churches of the Mission Field were adequately and valuably represented at oecumenical meetings, through the International Missionary Council, which would do everything possible to secure the right people and to follow up such representation afterwards in the Churches concerned.

The Universal Christian Council unanimously adopted the proposal, which it recognised as serving to promote the effectiveness of both organisations.

Working Conditions for Women.

Pastor Jézéquel drew the attention of the Council to a petition that had been addressed by the Catholic Union of International Studies to the President of the XVIIIth Session of the International Labour Conference, relative to the working conditions for women in colonial territories. It referred in particular to the employment of women in mines and underground generally.

The Council expressed its sympathy with the terms of the petition and the matter was referred to the Research Department for further study.

Vote of Thanks to the Chairman.

At the close of the meeting, Dr. Boegner expressed the gratitude of the Council for all that the Chairman had done to maintain and develop its activities. In view of all the moral and spiritual questions with which the Council had been concerned, the Chairman had carried heavy responsibilities on his shoulders. The Council could feel sure that the Chairman would continue to devote to its service his great experience and love for the Oecumenical Movement.

Closing Devotional Service.

After the final sessions of both organisations, a joint closing Service was conducted by Bishop Ammundsen.

Appendix I.

Copy of a letter from the Bishop of Chichester to Reich Bishop Müller.[1])

The Palace, Chichester,
18th January, 1934.

Right Reverend Reichsbischof:

I greatly appreciated your most courteous words in your reply of December 8th, about my appreciation of the position of the German people and the German Evangelical Church, and the ready hearing you gave to my letter of October 23rd which was, believe me, inspired with a deep sympathy for the great and responsible tasks which your Church has to discharge in relation to your people. I also appreciate your friendly recognition of the fact that the two questions which I addressed to you included problems which concerned the other Christian Churches of the world, and therefore demand a serious consideration in common.

I have not written again so far because the answers to those two questions led me to hope that you were indeed taking action which would relieve some of the grave anxieties felt by the members of the Executive Committee of the Universal Christian Council for Life and Work. But I cannot conceal the grave distress and regret with which I and members of Christian Churches abroad have followed the most recent developments. The two very points to which I called attention and about which you had given me some positive assurances, have been surrendered. In reply to my first point about the Aryan paragraph you said that the application of the Aryan paragraph to Church officers had been cancelled. But now that cancellation has been itself cancelled. In reply to my second point about the suppression and silencing of opponents, you said that you would do all you could to reach a complete union of all the ecclesiastical and theological forces in the German Evangelical Church, and that the change in the spiritual ministry was closely connected with this. But now the

[1]) For previous correspondence, see the Minutes of Novi Sad, September 1933.

spiritual ministry is suspended; all opposition and criticism has been prohibited; and still sterner methods of coercion are apparently projected. How, I ask, can such a state of things be harmonised with the principles of the Christian Gospel?

Forgive me, Herr Reichsbischof, if I express myself too strongly, but my feelings are strong, and I should be deceiving you and failing in my duty as President of the Universal Christian Council for Life and Work if I did not declare to you that such action, and such a policy, must cause universal dismay, and must, if persisted in, evoke the strongest protests from the Christian Churches abroad to which you appealed in your memorable letter of September 1st, and again in your inaugural address as Reichsbischof. It is because of your concern for your relations with other Christian Churches, so often expressed, that I feel obliged to speak of the way in which the Churches on the Universal Christian Council must view your action in using force and coercion against those whose orthodoxy and zeal for the Church, as well as their devotion to their country, are beyond doubt.

In the final paragraph of your letter of December 8 you re-emphasise the need, and express a special wish for an opportunity of joint discussion between yourself, together with other German theologians, and theologians of other Christian Churches, on the Race Problem, the State, and International Order. I welcome this whole-heartedly. But I cannot disguise from myself that the new law now enacted in the Prussian State, forbidding theologians to criticise or debate the questions at issue in the German Evangelical Church, cuts at the very root of common theological discussion. To place a ban on the discussion of the very subjects upon which you invite mutual discussion with the theologians of foreign Churches, seems very strange and contradictory to us. Are not these questions — those which (as you say) are so important to the Christian Church — the very questions which need discussion among German theologians in Germany and between German theologians and other theologians abroad?

With the earnest hope that the use of force and the suppression of theological criticism may be abandoned, and that, to use your own words of September 1st, we may, in all our Churches, learn to take our stand closer together under the banner of the Gospel,

I am,
Yours very faithfully,
(Signed) *George Cicestr:*
President of the Universal Christian Council
for Life and Work.

A MESSAGE

REGARDING THE GERMAN EVANGELIGAL CHURCH TO THE REPRESENTATIVES OF THE CHURCHES ON THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK FROM THE BISHOP OF CHICHESTER.

I have been urged from many quarters to issue some statement to my fellow members of the Universal Christian Council for Life and Work upon the present position in the German Evangelical Church, especially as it affects other Churches represented on the Universal Christian Council for Life and Work.

The situation is, beyond doubt, full of anxiety. To estimate it aright we have to remember the fact that a revolution has taken place in the German State, and that as a necessary result the German Evangelical Church was bound to be faced with new tasks and many new problems requiring time for their full solution. It is none the less true that the present position is being watched by members of the Christian Churches abroad not only with great interest, but with a deepening concern. The chief cause of anxiety is the assumption by the Reichbishop in the name of the principle of leadership of autocratic powers unqualified by constitutional or traditional restraints which are without precedent in the history of the Church. The exercise of these autocratic powers by the Church Government appears incompatible with the Christian principle of seeking in brotherly fellowship to receive the guidance of the Holy Spirit. It has had disastrous results on the internal unity of the Church; and the disciplinary measures which have been taken by the Church government against Ministers of the Gospel on account of their loyalty to the fundamental principles of Christian truth, have made a painful impression on Christian opinion abroad, already disturbed by the introduction of racial distinctions in the universal fellowship of the Christian Church. No wonder that voices should be raised in Germany itself making a solemn pronouncement before the whole Christian world on the dangers to which the spiritual life of the Evangelical Church is exposed.

There are indeed other problems which the German Evangelical Church is facing, which are the common concern of the whole of Christendom. These are such fundamental questions as those respecting the nature of the Church, its witness, its freedom and its relation to the secular power. At the end of August the Universal Council will be meeting in Denmark. The Agenda of the Council will inevitably include a consideration of the religious issues raised by the present situation in the German Evangelical Church. It will also have to consider the wider

questions which affect the life of all the Churches in Christendom. A Committee met last month in Paris to prepare for its work, and its report will shortly be published entitled, »The Church, the State, and the World Order». I hope that this meeting will assist the Churches in their friendship with each other, and in their task of reaching a common mind on the implications of their faith in relation to the dominant tendencies in modern thought and society, and in particular to the growing demands of the modern State.

The times are critical. Something beyond conferences and consultations is required. We need as never before to turn our thoughts and spirits to God. More earnest efforts must be made in our theological study. Above all more humble and fervent prayer must be offered to our Father in Heaven. May He, Who alone can lighten our darkness, give us grace! May He, Who knows our weakness and our blindness, through a new outpouring of the Spirit enable the whole Church to bear its witness to its Lord with courage and faith!

(Signed) *George Cicestr:* Ascensiontide 1934.

Appendix II.

Translations of Resolutions.

Entschliessung zur Weltkonferenz von 1937.

1.) Bei Abhaltung einer Weltkonferenz im Jahre 1937 soll die Vorarbeit dafür und in jedem Fall die Arbeit der Forschungsabteilung in den nächsten zwei bis drei Jahren in erster Linie auf das Thema »Kirche, Staat und Volk» gerichtet sein. Darunter wird das Verhältnis des Christentums zum Politischen im weitesten Sinne des Wortes verstanden. Das Thema schliesst naturgemäss die Frage der internationalen Beziehungen ein und ebenso auch die Probleme der Wirtschaft, die mit dem Politischen in einem untrennbaren Zusammenhang stehen. Auch die Beziehungen des Staates zu Familie und Kultur sind darin einbegriffen. Da indessen die Mittel und Arbeitsmöglichkeiten des Oekumenischen Rates begrenzt sind, erscheint es aus praktischen Gründen am besten, die Arbeit an der einen Teilfrage des Gesamtproblems, das in Wirklichkeit eine unteilbare Einheit bildet, in den Vordergrund zu rücken. Die Bedeutung anderer Faktoren neben den politischen wird in den Vorarbeiten der Forschungsarbeiten nicht übersehen werden. Jedoch sollen sie jeweils im Zusammenhang mit dem gegenwärtig entscheidenden Konflikt zwischen Politik und Religion behandelt werden.

2.) Im Rahmen der Forschungsarbeit über das Thema Kirche, Staat und Volk sowie die internationalen Beziehungen sollen Studien der Forschungsabteilung über die hier zugrundeliegenden grundsätzlichen theologischen Probleme vorgesehen werden, die mit den ökumenischen Forschungsgruppen über 1) die christliche Menschenauffassung (unter besonderer Berücksichtigung der Beziehungen zwischen Kollektivum, Einzelpersönlichkeit und Ekklesia), 2) über Schöpfungsordnung und Erlösungsordnung und 3) über Gottesreich und Geschichtswelt durchzuführen sind. Damit ist nicht gesagt, dass diese theologischen Fragen einen grösseren Raum im Programm der Konferenz selbst einnehmen sollen. Jedoch sollen Veröffentlichungen vor der Konferenz herausgegeben werden, die die Ergebnisse der von sachkundigen Autoritäten durchgeführten ökumenischen Forschungsarbeit enthalten, um die nötigen Grundlagen für die

Behandlung der praktischen, konkreten Probleme der Weltkonferenz zu schaffen.

3.) Das Hauptthema der Konferenz soll sein »Kirche, Staat und Volk» (unter Einschluss des Problems der internationalen Beziehungen). Die Forschungsabteilung soll die vorbereitende ökumenische Forschungsarbeit an diesen Fragen in die Hand nehmen. Alle weiteren Entscheidungen über die Einzelheiten des Programms der Konferenz sind dem Exekutiv-Komitee des Oekumenischen Rates für die Tagung von 1935 zu überlassen.

4.) Der Verwaltungsausschuss wird beauftragt zu versuchen, die weitest mögliche Zusammenarbeit zwischen den verschiedenen ökumenischen Bewegungen bei den Vorarbeiten für die Konferenz zustande zu bringen. Da das Thema »Kirche und Welt» — eins der vier Themen im Programm der Weltkonferenz für Glaube und Kirchenverfassung — in enger Verbindung mit dem Thema »Kirche, Staat und Volk» steht, wird der Verwaltungsausschuss gebeten, mit dem Fortsetzungsausschuss der Weltkonferenz die Möglichkeiten eines Zusammengehens bei der Forschungsarbeit an diesen Fragen zu besprechen.

5.) Ferner soll eine Erklärung über die Gründe für die Abhaltung der Konferenz von 1937 und für die Gesamtrichtung der Vorarbeiten an die Kirchen weitergegeben werden in einer Form etwa, wie sie in der Anlage vorgesehen ist, und gleichzeitig sollen die Kirchen gebeten werden, der Behandlung dieser Fragen die grösste Aufmerksamkeit zu schenken.

6.) Bei der Vorbereitung für die Konferenz soll ein Überblick über die Fortschritte und Schwierigkeiten geschaffen werden, die seit der Stockholmer Konferenz bei der Durchführung ihres Programms eingetreten sind und ebenso eine Übersicht über die Möglichkeiten der zukünftigen Arbeit; mit Form und Aufbau eines solchen Überblicks soll sich der Verwaltungsausschuss befassen.

Begründung der Vorschläge für die Konferenz von 1937.

Durch die ausserordentliche Ausdehnung der Funktionen des Staates, die sich in jüngster Zeit auf allen Gebieten durchsetzt und durch die Entstehung von autoritären oder totalitären Staaten in einigen Ländern ist die jahrhundertealte Frage des Verhältnisses zwischen der Kirche und dem Staat in einer neuen und oft sehr zugespitzten Form in den Mittelpunkt des geistigen Ringens getreten. Die gegenwärtige Fragestellung bekommt dadurch ihren besonderen Ernst, dass die dauernd wachsende

Organisierung des gesamten Volkslebens, wie sie durch die moderne Wissenschaft und Technik möglich gemacht wird und für die Kontrolle und Dirigierung der wirtschaftlichen Kräfte erforderlich geworden ist, zusammenfällt mit einer dauernd wachsenden Säkularisierung alles menschlichen Denkens und Handelns. Darum können die Weltanschauungen und die Lebensweise, die durch die Autorität des Staates oder durch den mächtigen Druck der öffentlichen Meinung dem Einzelnen aufgezwungen werden, mit dem christlichen Verständnis von Sinn und Zweck des menschlichen Lebens unvereinbar werden. Das Ausmass, in dem die die öffentliche Meinung beherrschenden Kräfte in der Lage sind, durch Erziehung, Literatur, Presse, Rundfunk und Kino die geistigen Anschauungen und die gefühlsmässig bedingte Haltung des Einzelnen zu bestimmen, machen den Konflikt zwischen dem Christentum und dem säkularisierten Denken unserer Tage — abgesehen von formalen Unterschieden — zu einem ebenso brennenden Problem in den demokratisch wie in den autokratisch regierten Staaten. Keine Frage verlangt daher dringender die ernsthafte und verantwortungsvolle Aufmerksamkeit und Überlegung in christlichen Kreisen als die Beziehungen zwischen Kirche, Staat und Volk, denn um diese konkreten grossen Fragen geht es in der grossen kritischen Auseinandersetzung zwischen dem christlichen Glauben und den säkularisierten Kräften und Entwicklungen unserer Zeit. In diesem Ringen geht es um die Existenz der christlichen Kirche selbst. Der Oekumenische Rat für Praktisches Christentum schlägt vor, dass eine Konferenz von Vertretern der christlichen Kirchen im Jahre 1937 abgehalten wird, um diese entscheidenden Fragen zu behandeln. Solch eine Konferenz kann ihren Zweck nur erreichen, wenn sie durch eine wirklich ernsthafte Vorarbeit über längere Zeit hin vorbereitet wird. Solche tiefreichende und umfassende Probleme verlangen die ernsthafteste Denkarbeit, die hier nur immer geleistet werden kann. Um sich damit zu befassen, muss die Kirche die Hilfe der besten führenden Geister, Theologen wie Laien, einsetzen, die ihr zur Verfügung stehen.

Der Oekumenische Rat richtet die dringende Aufforderung an die Kirchen, dass sie jede Gelegenheit ausnutzen sollten, durch denominationelle oder nationale Konferenzen, durch Literatur und durch die Presse in den christlichen Kreisen Verständnis für die gegenwärtige Krise im Leben der Kirche und für die Bedeutung des Konfliktes zwischen dem Christentum und dem säkularisierten Leben und Denken der Gegenwart zu wecken.

Der Oekumenische Rat gibt ferner der dringlichen Bitte Ausdruck, dass die Kirchen für ein tiefdringendes Studium der Fragen Sorge tragen, die durch die herrschenden Tendenzen des

heutigen säkularisierten Lebens für den christlichen Glauben geschaffen wurden. Um diese Studien zu fördern und zu unterstützen, hat der Oekumenische Rat seine Forschungskommission erweitert und verstärkt, und die Forschungsabteilung wird ihre Hauptkraft während der nächsten drei Jahre den vorbereitenden Studien in der ökumenischen Zusammenarbeit an den Hauptfragen widmen, die die Konferenz von 1937 beschäftigen werden. Es wird eine in Kürze verfügbare Flugschrift vorbereitet, die einige der Probleme kennzeichnet, denen nach der Ansicht des Oekumenischen Rates eine zentrale Bedeutung zukommt und die Hauptlinien angibt, denen ihr Studium folgen soll. Diese Flugschrift kann in deutscher, englischer oder französischer Sprache von der Forschungsabteilung in Genf bezogen werden. Als Ausgangspunkt für das Studium dieser Fragen ist schon in deutscher Ausgabe der Bericht der ökumenischen Studienkonferenz über »Die Kirche und das Staatsproblem in der Gegenwart» verfügbar, die im April 1934 in Paris abgehalten wurde. In Kürze wird ferner in englischer Sprache ein Studienbuch veröffentlicht werden, das einen den Hauptergebnissen der Pariser Konferenz folgenden Überblick enthält zusammen mit einer kurzen Übersicht einiger Hauptlinien der geistigen Auseinandersetzung über den Staat und das Verhältnis der Kirche zum Staat auf dem europäischen Kontinent.

Über Umfang, Platz, Charakter und Aufbau der Weltkonferenz wird das Exekutivkomitee des Oekumenischen Rates in seiner Tagung von 1935 Beschluss fassen. Das Hauptthema ist, wie bereits festgestellt »Kirche, Staat und Volk» und wird natürlich die Frage der Beziehungen zwischen den Staaten und Völkern einschliessen und ebenso die Frage, welche Bedeutung der ökumenische oder universale Charakter der christlichen Gemeinschaft und Bruderschaft für dieses Problem hat. Das Hauptziel der Konferenz besteht darin, das Denken und Gewissen der Kirchen auf die entscheidend wichtige Frage zu richten: Haben die christlichen Kirchen in der gegenwärtigen schweren Lebenskrise der Menscheit von ihrem Glauben her ein Verständnis von Sinn und Zweck des menschlichen Lebens und ein Verständnis der Beziehungen des Menschen zu seinem Nächsten in den natürlichen Gemeinschaften, im Staat und in der Kirche, das verschieden ist von andern Lebensanschauungen und in gewisser Hinsicht in scharfem Gegensatz zu solchen Anschauungen steht, die heute den Beifall und die Hingabe der Massen fordern?

Es ist die ernstliche Hoffnung des Oekumenischen Rates, durch den entschlossenen Einsatz der Kirchen, in Gehorsam und Beugung vor Gott ein tieferes Verständnis dieser entscheidenden Fragen zu gewinnen und stärkere gemeinsame Einsichten über

Aufgabe und Mission der Kirche in unserer Zeit zu finden, die Grundlagen für ein immer wirksameres christliches Zeugnis und Handeln in der heutigen Welt schaffen.

Resolutions adoptées relatives à l'Eglise Evangélique d'Allemagne.

»I. Le Conseil oecuménique du christianisme pratique, réuni à Fanø (Danemark) du 24 au 30 août 1934, après avoir demandé l'inspiration de Dieu, a étudié les problèmes qui se posent aujourd'hui devant l'Eglise dans le monde entier et a décidé d'inviter les Eglises chrétiennes à entreprendre au cours des prochaines années, dans un esprit de coopération internationale et de communion oecuménique et à la lumière des vérités fondamentales de la foi chrétienne, un nouvel examen du problème des relations entre l'Eglise, l'Etat et la Société.

»II. Les représentants des Eglises de nombreux pays ont exprimé leur inquiétude de ce que le principe essentiel de la liberté chrétienne puisse être mis actuellement en danger dans la vie de l'Eglise évangélique d'Allemagne.

Persuadé qu'il est du devoir du mouvement oecuménique de développer dans toutes les Eglises chrétiennes le sens de la responsabilité mutuelle,

Le Conseil, animé de sentiments cordiaux à l'égard du peuple allemand, profondément reconnaissant de la précieuse contribution apportée par l'Eglise évangélique d'Allemagne à la vie et à la pensée théologique de la chrétienté, dégagé de toute arrière-pensée politique, comprenant les difficultés particulières d'une situation révolutionnaire, et confessant les erreurs et les fautes des Eglises représentées,

affirme sa conviction qu'un gouvernement autocratique dans l'Eglise, surtout lorsqu'il s'impose aux consciences par un serment solennel, l'usage de méthodes de violence et la suppression de toute libre discussion sont incompatibles avec la nature même de l'Eglise chrétienne.

Il demande, au nom de l'Evangile, pour tous les membres de l'Eglise évangélique d'Allemagne: la liberté de prêcher l'Evangile de Notre Seigneur Jésus-Christ et de vivre selon Son enseignement; la liberté de la presse et la liberté de réunion en ce qui concerne les affaires religieuses, la liberté pour l'Eglise d'enseigner à la jeunesse les vérités chrétiennes et d'empêcher qu'on lui impose de force une philosophie de la vie contraire à la religion chrétienne.

»III. Le Conseil approuve et ratifie les démarches faites en son nom par son Président, l'Evêque de Chichester.

»IV. Le Conseil désire assurer de sa sympathie fraternelle tous les chrétiens d'Allemagne dans les difficultés et les angoisses de l'heure présente; il entend demeurer en contact amical avec les divers groupes de l'Eglise évangélique d'Allemagne.

»V. Le Conseil tient à dire aux membres du »Bekenntnissynode» (1) de l'Eglise Evangélique d'Allemagne qu'il les soutient de ses prières; il sympathise de tout coeur avec eux dans le témoignage qu'ils rendent aux principes de l'Evangile et les informe de sa résolution de demeurer en étroite communion avec eux.

»VI. Le Conseil charge sa Commission administrative de prendre les mesures qu'il jugera les plus opportunes pour faire connaître ses préoccupations aux autorités et aux membres de l'Eglise évangélique d'Allemagne et de donner aux décisions ci-dessus la suite qu'elles comportent.»

Déclaration de la Délégation Allemande:

»I. La Délégation allemande est reconnaissante pour l'esprit fraternel qui lui fut témoigné pendant la session du Conseil oecuménique à Fanø. Elle reconnaît aussi avec gratitude que le Conseil, dans sa résolution, fait un effort sérieux pour s'exprimer avec compréhension et en pleine conscience de sa responsabilité et pour assurer l'Eglise allemande, dans sa lutte, de sa solidarité oecuménique.

Néanmoins, la Délégation allemande n'est pas à même d'accepter cette résolution. Elle affirme au contraire une fois de plus, que des déclarations publiques ne sont pas favorables au développement intérieur de l'Eglise en Allemagne. Nous sommes convaincus que le Conseil oecuménique, dans l'intérêt de sa cause, doit être conscient de ses limites à l'égard des affaires intérieures d'une Eglise.

La Délégation est certaine qu'une ère nouvelle, pour le peuple et pour l'Eglise, s'est ouverte en Allemagne. Un grand nombre de problèmes utiles et primordiaux pour les Eglises du monde ont été soulevés; bien plus la Délégation est persuadée que l'Eglise de la Réforme allemande pourra elle-même, de par la grâce de Dieu, maîtriser les difficultés actuelles; elle croit qu'il faut, en tant que chrétien, faire appel non pas au secours des hommes, mais avec la dernière énergie à la puissance salvatrice de Dieu.

»II. La Délégation allemande, se référant à l'exposé détaillé qu'elle a fait au Conseil, attire en particulier l'attention sur les points suivants:

1. Elle repousse l'idée selon laquelle il y aurait dans l'Eglise évangélique allemande un régime autocratique. Il s'agit ici

plutôt d'une concentration dans le gouvernement de l'Eglise et de mesures d'ordre ecclésiastique.

2. Elle proteste contre l'opinion qui voit la prédication de l'Evangile menacée dans sa liberté et l'éducation chrétienne de la jeunesse en péril dans le Reich. Elle affirme au contraire que des perspectives toutes nouvelles s'ouvrent à la proclamation de l'Evangile.

»III. La Délégation allemande ne peut admettre que le Conseil oecuménique règle sa ligne de conduite en fonction de la théologie d'un groupe ecclésiastique particulier existant en Allemagne. Elle voit dans cette attitude une immixtion dans les affaires intérieures de l'Eglise évangélique allemande. Cette immixtion outrepasse les compétences du Conseil oecuménique.»

Entschliessungen zur kirchlichen Lage in Deutschland.

I. Der Oekumenische Rat für Praktisches Christentum hat in seiner Sitzung von Fanø, 24.—30. August nach gemeinsamem Gebet und Erörterung von Problemen, vor die die Kirche in der gesamten Welt gestellt ist, beschlossen, die Kirchen aufzufordern, während der nächsten Jahre in ökumenischer Zusammenarbeit und Gemeinschaft eine Neubesinnung über die Probleme der Beziehungen zwischen Kirche, Staat und Volk im Lichte der Grundanschauungen des christlichen Glaubens zu unternehmen.

II. Die Vertreter der Kirchen in vielen Ländern haben ihrer schweren Besorgnis Ausdruck gegeben, dass entscheidende Grundsätze der christlichen Freiheit im Leben der Deutschen Evangelischen Kirche gegenwärtig gefährdet oder in Frage gestellt seien.

Der Oekumenische Rat ist der Ueberzeugung, dass es die besondere Aufgabe der ökumenischen Bewegung ist, das Bewusstsein gegenseitiger Verantwortung in allen Teilen der Kirche Christi zum Ausdruck zu bringen und zu vertiefen.

Erfüllt von aufrichtig-herzlicher Gesinnung gegenüber dem deutschen Volke,

in tiefer Dankbarkeit für den unschätzbaren Beitrag der Deutschen Evangelischen Kirche zum Leben und zum theologischen Denken der Christenheit,

unter Ausschluss aller politischen Beweggründe,

unter Würdigung der besonderen Schwierigkeiten inmitten einer Revolution

und in Anerkennung der Sünden und Versäumnisse der Kirchen, die die Mitglieder des Oekumenischen Rates weithin vertreten

gibt der Oekumenische Rat seiner Ueberzeugung Ausdruck,

dass ein autokratisches Kirchenregiment, besonders wenn es durch feierlichen Eid dem Gewissen auferlegt wird, die Anwendung von Gewaltmethoden und die Unterdrückung freier Aussprache mit dem wahren Wesen der Kirche Christi unvereinbar sind

und erbittet im Namen des Evangeliums für seine christlichen Brüder in der Deutschen Evangelischen Kirche

Freiheit, das Evangelium unseres Herrn Jesu Christi zu verkündigen und Seinem Wort gemäss zu leben,

Freiheit des gedruckten Wortes und der Versammlung im Dienste der christlichen Gemeinde,

Freiheit für die Kirche, die Jugend nach den Grundsätzen des christlichen Glaubens zu erziehen und sie vor Aufzwingung einer mit dem christlichen Glauben im Widerstreit stehenden Weltanschauung zu schützen.

III. Der Oekumenische Rat billigt die Schritte, die sein Präsident Lord Bischof von Chichester in seinem Namen unternommen hat.

IV. Der Oekumenische Rat wünscht seiner Verbundenheit mit allen christlichen Brüdern in Deutschland inmitten der Schwierigkeiten und Wirren der gegenwärtigen Zeit Ausdruck zu geben und mit allen Gruppen in der Deutschen Evangelischen Kirche in freundlicher Beziehung zu bleiben.

V. Der Oekumenische Rat wünscht, seine Brüder in der Bekenntnissynode der Deutschen Evangelischen Kirche des Gebetes und der herzlichen Verbundenheit in ihrem Zeugnis für die Grundsätze des Evangeliums zu versichern sowie seines Entschlusses, enge Gemeinschaft mit ihnen aufrechtzuerhalten.

VI. Der Oekumenische Rat beauftragt den Verwaltungsausschuss, solche Schritte zu unternehmen, die als am besten geeignet und wünschenswert erscheinen, um die in dieser Erklärung zum Ausdruck gebrachten Besorgnisse den Behörden und Mitgliedern der Deutschen Evangelischen Kirche mitzuteilen und den hier aufgestellten Grundsätzen Folge zu leisten.

Erklärung der deutschen Delegation.

I.

Die deutsche Delegation ist dankbar für den Geist der Brüderlichkeit, der während der diesjährigen Tagung des Oekumenischen Rates in Fanø weithin bewiesen wurde. Sie erkennt auch dankbar an, dass in der vorliegenden Resolution der ernsthafte Versuch gemacht ist, verständnis- und verantwortungsvoll zu reden und die deutsche Kirche in ihrem Kampf der ökumenischen Verbundenheit des Glaubens zu versichern.

Trotzdem sieht sich die deutsche Delegation nicht in der Lage, der vorliegenden Resolution zuzustimmen. Sie gibt vielmehr noch einmal ihrer schon wiederholt ausgesprochenen Meinung Ausdruck, dass öffentliche Resolutionen der inneren kirchlichen Entwicklung in Deutschland nicht förderlich sind. Wir sind der Ueberzeugung, dass der Oekumenische Rat sich um der Zukunft der ökumenischen Bewegung willen mit besonderer Verantwortung der Grenzen seiner ökumenischen Aufgabe im Verhältnis zu den inneren Angelegenheiten einer Mitgliedskirche bewusst sein muss. Die deutsche Delegation lebt der Zuversicht, dass die neue Epoche des völkischen und kirchlichen Lebens, in der wir in Deutschland stehen, nicht nur eine Fülle von wertvollen positiven Problemen für die Kirchen der Welt aufgeworfen hat, sondern dass auch die Kirche der deutschen Reformation nach Gottes gnädigem Willen selber der gegenwärtigen Schwierigkeiten Herr werden wird. Die deutsche Delegation glaubt, dass wir als Christen nicht nach der Hilfe von Menschen zu fragen haben, sondern mit letztem Ernst nach der rettenden Hilfe und Kraft Gottes.

II.

Insbesondere legt die deutsche Delegation aufgrund ihrer eingehenden, dem Rat gegebenen Darlegungen Verwahrung gegen folgende Punkte ein:

1. Sie weist die Anschauung zurück, als gebe es in der Deutschen Evangelischen Kirche ein »autokratisches Kirchenregiment». Es handelt sich hier vielmehr um eine Zusammenfassung in der kirchlichen Leitung und um Massnahmen der kirchlichen Ordnung.

2. Sie widerspricht der Meinung, als sei im Deutschen Reich die freie Verkündigung des Evangeliums in Wort und Schrift gefährdet und die christliche Erziehung der Jugend nicht gewährleistet. Sie bekennt vielmehr, dass die allgemeinen Verhältnisse im heutigen Deutschland der Verkündigung des Evangeliums viel mehr Möglichkeiten geben als zuvor.

3. Die deutsche Delegation lehnt die einseitige Heraushebung einer besonderen deutschen kirchlichen Gruppe und die Festlegung des Rates auf deren theologische Sondermeinung ab. Sie erblickt darin eine Stellungnahme zu innerdeutschen kirchlichen Verhältnissen, welche die Grenzen der Aufgabe des Oekumenischen Rates bedenklich überschreitet.

PUBLICATIONS

1. The CHURCHES IN ACTION, joint quarterly publication of the activities of the Universal Christian Council and of the World Alliance for International Friendship through the Churches. Price: 2 Swiss francs a year.
2. MEMORIAL PAMPHLET TO THE LATE ARCHBISHOP OF UPSALA. (gratis).
3. THE CHURCHES AND THE WELFARE OF SEAMEN. Studies and Documents, English series No. 3 (gratis).
4. THE CHURCHES AND PRESENT-DAY ECONOMIC PROBLEMS. Studies and Documents. English series No. 4. Price 6d or 80 Swiss centimes (post free). I.C.F. Book Shop, 4, The Sanctuary, London, S.W.1.; or The Universal Christian Council, 2, rue de Montchoisy, Geneva.
5. REPORTS OF THE STUDY CONFERENCE, Basle, entitled: The Churches and the World Economic Crisis. 50 copies: 1 shilling; or 1d each.
6. A LA CROISÉE DES CHEMINS: Addresses on the Stockholm Movement, given in Geneva by the Bishop of Chichester and Dr. Kapler in the Cathedral, and one given by Prof. W. Monod, at the reception in the Palais Eynard, August 12, 1932. Price: 40 centimes post free.
7. MINUTES OF THE COUNCIL MEETING, 1932. In English.
8. MINUTES OF THE EXECUTIVE COMMITTEE MEETING, 1933. In English.
9. KIRCHE, BEKENNTNIS UND SOZIALETHOS: Die sozialethische Grundhaltung des Urchristentums, der orthodoxen Kirche, des Altkatholizismus, des Luthertums, des Calvinismus und des Anglikanismus, in Beiträgen von: M. Dibelius, G. Irenäus, R. Keussen, E. Wolf, P. Barth, E. I. Hagan und R. Kenyon. 1934. Price: 2.50 RM for single copies; 2.00 RM per copy for orders of 10 copies. (Furche-Verlag, Berlin NW. 7; or from the Research Department of the Universal Christian Council, 2, rue de Montchoisy, Geneva).
10. DIE KIRCHE UND DAS STAATSPROBLEM IN DER GEGENWART. (Mit Beiträgen von: P. Althaus, E. Brunner, V. A. Demant, J. Fedotoff, M. Huber, R. Keussen, A. Lecerf, W. Menn and A. Runestam. 1934, (Furche-Verlag, Berlin, N.W. 7; or from the Universal Christian Council, 2 rue de Montchoisy, Geneva). Price: RM. 3.60 per copy; RM. 3.— per copy for orders of 10 copies.
11. PRECES OECUMENICAE. Booklet of Prayers in English, French and German. Price fr. 0.50.

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